

Rig Veda Samhitā

Mandala - 9

(Text in Devanāgari, Translation and Notes)



R L Kashyap

Vedic Wisdom

The hymns or mantrās of the Veda are records of the multiple experiences of the seers and Rishis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and the journey of these inspired poets, the universe is a cosmos governed by a Law of Truth, executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society, the dynamic adventures of the heroes, the mental development of the seers who could see beyond time and space. They speak more of the systematic spiritual ascent of the man towards the world of all-sided perfection, climbing step by step. The mantrās reveal the part played by the various Gods assisting him on the way, opening closed doors on new horizons and breaking down the obstructions with their shining occult weapons.

The present edition has translation of all the 1754 mantrās (191 Suktas) of tenth Maṇḍala of Rig Veda Samhitā. The tenth Maṇḍala has Puruṣha Sūkta. It has also some sūktas dealing with the issues of healing, healthy longevity, the issues of death, return to life after dying, the realm of ancient fathers (pitṛs) and funeral rites etc.



Rig Veda Samhitā: Ninth Maṇḍala

(Text in Devanāgari, Translation and Notes)

- **114 Sūktās or 1108 mantra-s**
- **Titles and Deities**
- **Appendices including Subject Index**

R. L. Kashyap



SAKSI

Published in collaboration with ASR, Melkote

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I. Text, Translation and Notes of 1108 mantrās

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**Offered Gratefully to
The Mother & Sri Aurobindo**

(i) Foreword

I am indeed happy to pen this 'Foreword' to the Rig Veda Samhita: Ninth Maṇḍala, published by SAKSI.

Many of you all know that Sri Aurobindo Kapali Sastry Institute of Vedic Culture (SAKSI) is primarily engaged (among other objectives) in disseminating the Vedic (traditional) knowledge to the common man for harmonizing both the spiritual and worldly aspects of life in a humble way. As of now the number of their publications has crossed 130.

The important aspect to be noted here is that the target reader is the common man and not the well-read scholar. Further the institution has drawn inspiration from the great spiritual savants and scholars like Sri Aurobindo, Sri Kapali Sastry and the like, all of whom were the strong advocates of enabling the most as the must of the hour.

We, at the Academy of Sanskrit Research, Melkote, (which is also engaged in similar tasks and has to its credit of over 75 publications) take pride in associating with the noble task of SAKSI through our contribution in the form of printing the research/translation works of the Professor Emeritus Vedanga Vidwan Dr. R. L. Kashyap related to different 'Samhitas' of Rig & Yajur Vedas in English & Kannada to begin with.

Dr. Kashyap has chosen the Ninth Maṇḍala of the Rig Veda Samhita on priority, since all the mantra-s in this book are devoted to a single deity, namely Soma, the deity of the divine delight. Of course deities like Agni, Indra etc., are mentioned to describe their connection to Soma. In particular this Maṇḍala has many mantra-s describing Soma as the delight released in any work as long it is done consciously as an offering to the divine. I am sure this publication will be well received by the readers who have inclination to join the great spiritual movement individually and collectively.

For the kind information of the readers of the series, we wish to inform that it is our joint endeavour that all the 10 Mandalas will be released one by one. There are several interesting essays in this book dealing with the secrets behind Soma, discovered by Sri Aurobindo.

Dr. Prof. Bhashyam Swamy
Director & Joint Secretary,
ASR, Melkote-571431

(ii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry and Sri M.P. Pandit. In particular, Sri Aurobindo has given us the translations of the 12 short sūktā-s involving 63 mantra-s. For the remaining 102 sūktās or 1045 mantra-s, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskrit words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the six Rig Veda Maṇḍala-s published recently namely third through seventh and tenth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement.

I express my sincere thanks to Prof. Bhashyam Swamyji for his encouragement and blessings, and the staff of ASR for associating with SAKSI.

28-09-2009

R. L. Kashyap

Vijaya Dashami

(iii) Note to the Readers

We are happy to present to our readers the translation of all the 1108 mantrās in the 114 sūktās of the Ninth Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words. All the mantrās of this Maṇḍala are addressed to a single deity Pavamāna Soma, the God of Bliss. Several Rishis belonging to different lineages have contributed to the Maṇḍala, each rishi contributing one or two or three sūktās. One exception is Asita Kāshyapaḥ and Devala Kāshyapaḥ with the revelation of 20 sūktās. Bhagavad Gīta mentions these two rishis Asita and Devala.

With this book, SAKSI has published the English translations of all the Maṇḍalas of Rig Veda, except for the Eighth Maṇḍala.

Every mantra traditionally is divided into several pādās usually four. Sometimes we have divided a mantra into more parts so that the translation of each part is meaningful and fits into a single line of English text. Thus the whole translation has some poetic structure without any rhyme. Since a line of English text corresponds to one pāda in Sanskrit, it is helpful for those who are interested in knowing the meanings of words.

As in our earlier SAKSI publications the focus is on spiritual/psychological message contained in the Veda. The primary aim of our book is to make the translation understandable to all lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhita: Tenth Maṇḍala' and 'Rig Veda Samhita: Fourth Maṇḍala'.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in

the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In the appendix of this book, we mention the meanings of some of the important words in the mantra-s.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, rishis, power of deities and some of the interesting topics in it. The compact book, 'Soma: The Delight of Existence' is also useful.

28-09-2009

—Publisher

Vijaya Dashami

(iv) Titles of 114 Sūktās

1. Sweet and Rapturous	17. Truth and Beauty
2. Prop of the Worlds	18. Upholds everything
3. Seers cleanse him	19. Away from Rigid Ideas
4. His Discrimination	20. Universal Consciousness
5. Āpri Hymn	21. Intuition
6. Flows to the Soul of Yajna	22. Web of Creation
7. His Laws of Action	23. Soma enters our bodies
8. Knower of Sun-world	24. Field of our Labour
9. Undefeated and youthful	25. Deity Vāyu
10. Subtle Doors	26. Lap of Aditi
11. Sweetness in work	27. Soma and Sun
12. Inside thought	28. Rushes to Human Body
13. Sits in the Source of Truth	29. Born in light
14. Lodged in doers of work	30. Impels speech
15. Perfect Activity	31. Makes Conscious the
16. Becoming Conscious	Riches

32. Establishes Inspiration	65. To be Perfectly Conscious
33. Four Oceans	66. Five Peoples
34. Soma Enters Viṣṇu	67. Soma Kills Fears
35. Laws of Working	68. Extending the Yajna
36. Will and Discernment	69. Men Doing Works
37. All-seeing	70. Praying for Immortality
38. Seekers of Work	71. Our Tiered Formation
39. Makes them Whole	72. Doers of Work Milk Soma
40. Showers the Words of Bliss	73. Protects the Laws of Working for all
41. Bridge across Calamity	74. Soma unites himself with Actions
42. Gods Increase Truth	75. He is the Vast
43. Life-movement	76. He is apt for Work
44. Joy and Seerhood	77. Bird brings Soma
45. Gives Perfect Vision	78. Many are his Paths, the conqueror
46. Heavenly Path	79. You have a Perfect Form
47. All Becomes Conscious	80. Soma increases Life-span and Inspiration
48. Bird Brings Soma	81. Two-fold birth of Gods
49. God in us Hears	82. May we live for you
50. Three Words	83. Unripe one Tastes not the Delight
51. Pilgrimage-yajna	84. Soma flows by seer- wisdoms
52. Ancient Paths	85. Make wide the path to perfection
53. Evil Thoughts	86. You have the skill to shape the truth
54. Birth of Gods in Us	87. Knows the Secret Name of Ray-cows
55. Unconquered	88. Soma manifests his might effortlessly
56. Lovers of Work	
57. Guides Workers	
58. Rays and Riches	
59. New Births	
60. Gāyatri Rhythm	
61. You Stream Abundance	
62. Abides with Discernment	
63. Makes Everyone Noble	
64. You Reveal the Godhead	

x

89. Boat going to the Truth
90. Makes all the Gods joyful and graceful
91. Grants Peace and Wide-light
92. The Wide World (*u-loka*) creates the Light of Day
93. May he come soon to the seekers
94. Two-fold realm of Immortality
95. Creates thoughts and Impels speech
96. Soma generates Heaven and All Gods
97. Show the straight path to us
98. Soma given for the Discerning
99. Power indicated by Name
100. Law of Working and armour
101. Soma is our great path- finder
102. The vision of beauty of a child
103. Fashions the Three Worlds
104. Achiever of Perfection
105. Our Ancient Friendship
106. Most appropriate path for us
107. Soma is Conscious and Joyful
108. Extricates Ray Cows hidden in Rocks
109. Widens All Beings
110. Immortal born in mortals
111. Becomes Bright by the thoughts of Truth
112. Different Occupations
113. Symbolic Heaven
114. Bow down with surrender to Soma

(v) Overview of Maṇḍala 9

The total number of mantrās in this Maṇḍala is 1108, divided into 114 sūktās. It is well-known that all of the 1975 mantrās of Sāma Veda, except for 102 of them are in Rig Veda. In particular the Maṇḍala 9 has most of the Sāma Veda mantrās. However, often the version of RV mantra appearing in SV is not an exact copy, but a variant. For instance the spelling of the corresponding words could be different. For instance RV (9.2.6) and SV (497) are similar; but RV verse has *rochate*, but SV verse *didyute*. Sometimes the differences are more striking. This commonality and variation naturally raises the question, “which version is really the original?” This is not the place for such a discussion. In this book, we indicate all the SV mantrās in this Maṇḍala mentioning their differences.

All the mantrās in this Maṇḍala are addressed to a single deity Pavamāna Soma. Thus all the epithets in all the mantrās in this Maṇḍala describe the deity Soma. Of course deities like Indra, Agni etc., are mentioned in many mantrās, to describe their connection to the deity Soma. Of particular importance is Indra to whom the symbolic Soma-delight, released by work, is offered to increase his rapture. Soma is not merely the juice of the Soma-plant obtained by crushing the herb. Soma is the delight of existence, Ananda, mentioned in the Taittirīya Upanishad (3.6). RV (9.96.5) states that Soma manifests the various deities like Agni, Indra, Surya, Savitṛ, Heaven and Earth. For more on the secret behind Soma, see the Essays (vi) – (xi) in the next few pages.⁺

Another peculiarity of this Maṇḍala is that it uses several words which are rarely used in other Maṇḍalas. This topic is discussed in the essay (xiii) in this book.

The names of all the rishis to whom the mantrās of this Maṇḍala were revealed are given in the essay (xii). The list contains the names well-known in other Maṇḍalas. Of particular importance are the Āngirasa-s, the disciples and descendants of the Rishi Angirasa, and

⁺ The essays are in pages (xii) – (xxvi). We refer to them several times.

the Kāshyapa-s, the descendents and disciples of the sage Kashyapa. Bhṛgurvaruṇi, who is mentioned prominently in Taittirīya Upanishad is associated with Sūkta 65. There is one lady Rishi, Sikatā Nirāvāri associated with (9.86).

A perusal of the titles of the 114 sūktās in the previous section gives a good preliminary idea about the contents of this Maṇḍala. Of particular interest is the symbolic representation of the Heaven, plane of bliss, in Sūkta (9.113). (9.113.1) clearly states that Soma is characterized by Truth (*satya*), the Words associated with Right Action (*ṛtavāk*), faith (*shraddhāḥ*) and askesis (*tapa*).

The healing powers of Soma are not mentioned in this Maṇḍala, but they are mentioned in Maṇḍala 6, (6.74.2) and (6.74.3). This sūkta (6.74) is jointly addressed to Soma and Rudra. Recall (2.33) and (5.42.11) praise the healing powers of Rudra.

(vi) Soma: Misconceptions and Its Secret

The total number of mantra-verses dedicated to Soma is about 1200; this number includes all the mantrās in the Maṇḍala 9 with 114 Sūktās or 1108 verses. To understand the nature and function of Soma, one has to study all these 1200 mantrās in some detail. As a first step, one can study the titles of 114 Sūktās given in Section (iii) earlier and the titles of the 1108 mantrās given in the book.

The scholars in the past have taken short cuts in this study. There is a creeper by the name of Soma which was used in the rituals of the Vedic age called as *yajña*. Specifically, the Soma creeper was crushed and its juice, after purification, was offered to the fire in the altar. Commentators such as Sāyaṇa or Mahidhara, proponents of the rituals, identify Soma occurring in the Rig Veda mantrās almost exclusively with the Soma-juice obtained from the creeper. The Western Indologists also regard Soma as the juice from the creeper; in most places they regard it as an intoxicant like liquor. But a straight-forward reading of the epithets to Soma in most of the mantrās gives a picture which is radically different from that of the juice of the creeper.

In several mantrās, Soma is associated with the word ‘*mada*’ which means intoxication, joy or exaltation. Hence it is said that Soma juice is an intoxicating liquor. Further these translators and commentators claim that the phrase, ‘drinking Soma, Indra kills Vṛtra’, implies that Indra becomes inebriated with the drink of Soma and in that state of intoxication, he kills Vṛtra. These Indologists completely ignore the hundreds of epithets to Indra which state that Indra is not a human being, but a cosmic power. Indra does not need any liquids to be blissful. Being joyful is his natural state.

The Soma plant was natural to Vedic India as mentioned in ancient Indian books detailing the plants and their properties. As Sri Kapāli Sāstry observes (in 1950), “Soma plant is an extinct species and it was not easily available even thirty centuries ago. Twentyfour varieties of Soma plant are mentioned along with the places of their growth and their therapeutic virtues such as strength and longevity in the classical book of Ayurvedic herbs entitled, “Shushruta Samhita” in its chapter 29 having the title ‘*chikitsa-sthana*’, but its intoxicating property is never mentioned.” [KS, CW, Vol. 1, p. 62].

The phrase, ‘short cuts to detailed study’, was mentioned earlier. The 1200 mantrās to Soma in RV contain several thousand descriptive epithets to Soma. If we omit the repetitions and regard all epithets which are *vibhakti*-variants as one, there are at least two thousand distinct epithets to Soma. In appendix 2, we give a listing of one thousand epithets to Soma giving the reference to the Rig Veda mantra number in which each epithet occurs. All these one thousand epithets were strung together in a melodious poem of one hundred verses in the anuṣṭuph metre by the well-known poet, Vedic scholar and seeker, Sri Sāmba Dīkṣhit. He also provided the Rig Veda reference to each epithet.

The two theories of Soma mentioned earlier namely ‘the ritual theory’ and ‘the intoxicating liquor theory’ can explain at most fifty epithets among the two thousand epithets to Soma.

An explanation of Soma which can explain most or all of the two thousand epithets should necessarily be far away from the limited thinkings embodied in the ‘ritualist theory’ or ‘intoxicating liquor theory’.

Rig Veda itself has several verses which declare that 'Soma is not a herb' and 'the Soma cannot be drunk by human beings' as indicated below:

"After the intake of the juice of the crushed Soma plant, one thinks that Soma has been drunk. But of the Soma known to the men of sacred knowledge, none ever drank." RV (10.85.3).

"No mortal (or earthly being) can never partake of you", RV (10.85.4):

To uncover the secret of Soma, we have to consider several verses where Soma is portrayed as the master of existence (*satpati*, 1.91.5), existence (*sate*, 9.61.10) and creator of everything (9.96.5, 1.91.22). Since the text and translation of (9.96.5) is available elsewhere in this book, we give here only (1.91.22):

"O Soma, you have created all these growths of earth (1);
 You (have created) the waters, you the Rays (2);
 you have extended wide the mid-world (3);
 By your light, you have smitten apart the covering darkness (4)." (1.91.22)

"You are the master of existence", (1.91.5)

"Soma creates the Light of Sun", (9.97.41)

"Soma is the lord of all the worlds, (*bhuvanasya patye*, (9.86.5);
bhuvanasya rājne", (9.85.3);)

Soma is regarded as creating all the gods in (9.96.5); he is identified with each one of them in other verses.

Soma is intimately connected with immortality (*amṛta*) in (9.91.2) and (1.91.18). Soma is also connected with both the Truth (*satya*) and the Right or Truth-in-movement (*ṛtam*) in at least 30 verses.

Soma is also regarded as the maker of the ṛshis (9.96.18).

A common epithet for Soma in RV is *vanaspati*, the lord of *vana*; *vana* means both a garden and the delight. Thus Soma is the lord of bliss or lord of delight.

"Soma is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, the

mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad T.U. (3.6) as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad (1.4, 2.4), Soma as the lunar deity (Chandrama), is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the essence of sensation, or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness — often figured as *adri*, the hill, stone, or dense substance — both divine light and divine delight are concealed and confined, and have to be released or extracted. Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature; among them the mystic Soma symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, *gomat*, *āsu*, *yuvāku*. It becomes the chief food of the gods who, called to the Soma-offering, take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, are adorers not of the gods, but of the Panis, lords of the sense consciousness, traffickers in its limited activities, they who press not the mystic Soma, give not the purified offering, raise not the sacred chant. It is the Panis who steal from us the Rays of the illumined consciousness, those brilliant herds of the Sun, and pen them up in the cavern of the subconscient, in the dense hill of matter."(SA)

In (9.96.6), Soma is described as supreme in every category, just as in the Vibhuti Yoga of Bhagavad Gita.

"He is Brahman among gods, rhythm of poets, Rishi among the illumined, the bull among animals, the shyena bird among falcons etc."

(vii) Soma, the delight in work

Both the twin deities, Ashvins, and Soma are the Gods of Bliss. But their functions are quite different. *Madhu* is the name used for bliss when it is available in nature in abundance. One can enjoy this *madhu*, if only we become aware of it. For instance RV (1.90.1) speaks of the sweet-blown winds. When we are walking in the woods immersed in our thoughts, we do not feel this sweetness. However when we are open in our awareness we can feel this bliss. Similarly we can become aware of the waves of happiness in a place where intense *tapas* has been done. To have access to this bliss, no effort is necessary.

But Soma is different. Where Soma occurs in the Veda, the word 'suta' ('pressed') is also present. Soma is the bliss released when we do any work consciously. The work can be high or low, ordinary or special. The bliss released is called as the joy of work. This bliss is not released when the work is done absent-mindedly. For instance take the common example of the process of cooking. Becoming aware of the cooking means becoming aware of the ingredients such as the fragrance, taste, color, texture etc., of grains and vegetables, becoming aware of the process of cooking, becoming aware of the contributions of numerous persons such as the growers and transporters of vegetables, the contribution of cosmic forces such as the ability of the raw rice to become the cooked rice which is both tasty and pretty. Thus Soma is the bliss released by some effort, physical, *prāṇic* and mental.

"Those who are utterly perfected in works taste the enjoyment of his honey-sweetness." (9.83.4)

This released delight, *rasa*, may have some psychological impurities in it (mentioned in RV 4.28.1) such as the egoistic notion of the doer and possessor, viz., this activity is a success because of my efforts and abilities. We need to recognize that all activities involve the dominating role of the cosmic forces (*deva*) for which we as separate human beings with our minuscule contributions cannot claim

full credit. Hence we have to purify the *rasa* by removing our personal claims and offer the purified *rasa* to the Indra, the lord of Divine Mind, and other cosmic powers. Indra, in turn, increases the clarity and power of the mind. This leads to an increase in the quality of work done subsequently.

RV (9.83.1) clearly states that a person, who is immature and does not want to work, cannot taste this bliss.

We will give here two more quotes justifying the ideas given here.

“He holds in his heart the thrice-purified delight” (9.73.8).

“They who are firm of understanding enjoy it (Soma) approaching it from all sides (1), but one who is not a lord of his action steps down lower and lower (2). (9.73.9)

Since Soma is released by effort, the effort can be of various types as described in (9.112).

“Various are the thoughts and workings of men (1);

The carpenter seeks what is broken (2);” (9.112.1)

The connection to work implies the need for will-power.

He is described as one with perfect will-power (*sukratu*, 9.2.3).

He is knower of will (*kratu vide*, (9.44.6)), with thoughts full of will power (*kratu mate*, (9.90.6)),

He is called as appropriate for work (*kṛtvaya*, 9.76.1);

He is swift in strength needed for work, (*jīradānum*, 9.97.17);

He is described as skilful in works (*suhastaya*, 9.46.4, 9.107.21);

Work should be done joyously in a careful and playful mood,

(*kṛīlave*, (9.20.7), *kṛīladbhyo*, (9.21.3); (9.86.44));

He makes everyone in the universe noble, (9.63.5).

(viii) Soma and Truth (*rta*)

We have mentioned earlier that Ānanda or bliss is the foundation of existence. The Existence is characterized by the triplet *satyam*, *ṛtam bṛhat*, Truth, Right or Truth-in-movement and Vastness. *Satyam* is the absolute truth. But every aspect of our universe is marked by change, the world is called *jagat*, that which is continuously changing. Behind every aspect of movement there is a truth called as *ṛtam*, translated as Right or Right Order or Truth-in-movement. The common word for seasons *ṛtu* is derived from *ṛtam*, indicating an aspect of the truth behind the time.

All the *devās* are associated with truth. But the *ṛtam* and its euphonic (*vibhakti*) derivatives seem to occur more often in the mantrās dedicated to Soma than those dedicated to other gods.

The triplet, *satyam*, *ṛtam bṛhat* occur together only in the mantra Atharva Veda (12.1.1), the beginning verse of the Bhūmi Sūkta.

But the association of two of these epithets among the three occurs in 5 mantrās dedicated to Soma, 2 dedicated to Agni, and one to Mitra-Varuṇa.

ṛtam bṛhat : 9.66.24, 9.107.15, 9.108.8; (Soma)

ṛta vākena satyena : 9.113.2-4 (Soma)

satyam ugrasya bṛhataḥ : 9.113.5 (Soma)

ṛtam bṛhat : 1.75.5 and 4.3.8 (Agni)

ṛtam bṛhat : 8.25.4 (Mitra-Varuṇa)

8.1 Path of Truth

The path to truth is mentioned in several mantrās.

“Soma mounts the boat going most straight to the truth”, (9.89.2);

“Soma roars in the path of the truth”, (9.97.32);

“On being created, the shining Soma, impels the speech that arises in the path of truth like the boatman leading the boat”, (9.95.2);

“To the one moving towards the truth comes the great feast,

the sweet and well-prepared Soma, the wide Ray-cows of Aditi”, (9.74.3);

“He knows the original truth and he is the leader to Heaven”, (9.70.6);

8.2 Soma as the Source of Truth

“The purifying Soma gave birth to the wide truth, and to wide lustre, having destroyed darkness”, (9.66.24);

“Born of the truth, he increases by the truth”;

“He is a king, a godhead, the truth, the vast”, (9.108.8).

“O Giver of delight, you take your seat in the source of truth”, (9.107.4);

The Great Ones hasten to the seer in the source of Truth, (9.86.25).

“He is born, a seer, with a mind of discernment, the child of truth (1);

a birth set within in the secrecy half-arisen into manifestation (2),” (9.68.5).

“He (Soma) milks from the heaven the shining milk that is like his ātman (1);

from the navel of truth, the immortality is born (2)”, (9.74.4);

“He, strong in will, is the guardian of the truth; and he cannot be overthrown” (9.73.8);

“O immortal, you are born in mortals (1), in the law of truth, of immortality and of beauty (2); Desiring, you move ever towards the plenitude (3)”, (9.110.4).

“O beautiful Soma, flow pure to us from the uncrooked (realm) (1), flow purified by the Right Word (*ṛtavākena*), by the Truth (*satya*), askesis (*tapas*) and faith (*shraddha*) (2),” (9.113.1);

“In the golden seat of the truth, he takes his seat with swiftness (1). He abandons those who are unconscious (2).” (9.64.20)

“The thread of truth is stretched up (1);

The purifier is on the tip of the Varuṇa's tongue where he remains by the power of formation (*māya*) (2)" (9.73.9);
 Wide awake to the truth of the thoughts, (9.97.37);
 "Having woven around himself the rays of the Sun (1),
 he (Soma) stretched the three worlds according to knowledge (2).
 He initiates the newer praise of the truth (3),
 he, the lord of births, approaches the perfected vessel (body)
 (*nishkṛtam*) (4)." (9.86.32)

(ix) Soma, Seers and Sun

About 46 mantrās in RV have epithets to Soma such as, *kavi* (seer) or its euphonic variants. The phrase, seer-will (*kavi kratu*), usually used for Agni, is given to Soma in (9.9.1). Soma is intimately connected with knowledge, wisdom and Sun. In some mantrās, he is said to create the Sun. Below are some quotes:

"(O Soma), give us a vast and mighty inspiration". (1.43.7);
 "Brahman among *devās*, leader among the Seer-poets,
 Sage among the wise, the bull among the animals,
 the falcon among vultures, the axe in the woods", (9.96.6)
 "He is the procreator of Agni, procreator of Sūrya, procreator of Indra (Divine-mind), procreator of Vishṇu". (9.96.5)
 "The mighty one sees inside hidden things and knows all the rays (knowledge)". (9.96.7)
 "Soma is the seer of Truth and seer-will, he uttering the words of seer-wisdom overcomes (the obstacles)". (9.96.17)
 "He has a mind of seeing all (ṛṣhi, *manā*), he creates the rishi, he is that Sun-world" (1),
 "He is the guide of the wise, praised by thousands" (2). (9.96.18)
 "Giving birth to the luminous world of heaven,
 Giving birth to the Sun in the Waters, the Brilliant one (hari) clothes himself with the Waters and the Rays." (9.42.1)
 "Giving birth" means manifesting these energies in the human being.

"He brings up the Sun to heaven"; (9.86.22), (9.107.7).

Soma is connected to moon; "cool moon-rays which cause delight among lovers" is a common phrase.

"Indu (Soma) has generated the light in the Sun (1). (9.97.41)

"The seers milk (*duhanti*) the undecaying Soma,
the seer, the vast and whole knowledge (*samī gāvah*)
and lauds rejoin him at the place of source of *rta*". (9.72.6)

"You are the ocean, you reveal everything;

under thy law are the five places;

you transcend heaven and earth;

O Purifier, yours are the Lights of the Sun," (9.86.29);

"O you Soma, who is the lord, all-seeing,

your illumining rays encompass all the abodes;

Soma, with your natural powers, you pervade (all),

you are king and lord of the whole world," (9.86.5);

"This all-creating Soma is obstructed by none,

he is the conqueror of all, overcomer of divisive force,

(he is) the seer, rishi, and is to be praised with seer-wisdom." (8.79.1)

"The all-pervading Soma is drunk by the white rays of light,
waiting for the establishment of Indra's self-empire". (1.84.10)

"He being solicited for the beautiful *amṛta*,

separates heaven and earth by his seer-wisdom". (9.70.2)

He unites the Heaven and Earth (9.74.2)

Soma and Healing

"He clothes what is naked; he heals what is sick;
(he makes) the blind see and the lame walk." (8.79.2)

He lengthens the life to be unending. (8.79.6)

We have drunk Soma, we have became immortal. (8.48.3)

"O Soma and Rudra, expel the wide-spread sickness,
that has entered our dwellings." (6.74.2)

(x) Legend of Soma and the Falcon

(9.86.6) has the phrase, 'Soma was brought by the falcon (*shyena*) from heaven'. Similar epithets are:

shyenābhṛtah : (1.80.2, 8.95.3, 9.87.6);

shyenaḥ āharat : (8.82.9);

epithets with *shyena*: (9.89.2, 9.61.21) etc.,

Ritualists like Sāyaṇa, and most of the Indologists (Western or Eastern) believe that the above phrases refer to the legend of Soma being brought to earth by the falcon (*shyena*). Rig Veda has no other references to the legend apart from these phrases.

In commenting on RV (1.80.2), Kapāli Sāstry (CW, Vol. 5) declares that *shyena* in the Veda always stands for the soul or the potent mantra-word (*mantrātmaka vāk*) which comes from within and brings the Soma to seeker. This Heaven manifests in the limbs and sense-organs of the seeker. This, in turn, increases the power of the mantra uttered by the seer. This idea is mentioned in RV (1.80.1), the mantra earlier to the one mentioned above. It states 'after the acceptance of the delight causing Soma, the mantra (brahma) increases the power of *yajamāna*'.

"The wise know the form of exhilarating Soma (1),
brought by *shyena* (bird) from the beyond (2)." (9.68.6)

For the sake of completeness we give below the legend of Soma given in Shatapatha Brāhmaṇa (SB) and Krishna Yajur Veda Taittirīya Samhita (TS). The tale of Kadru-Suparṇi in Veda (TS or SB) is quite different from that in the Mahābhārata or Purāṇa. The myth of Kadru-Suparṇi given in (TS 6.1.6) is similar to that in (SB 3.6.2). The name Vinatā does not occur either in TS or SB. Again there is no cheating involved here. Again here, Suparṇi is helped by her sons, the metres like Gāyatri, Anuṣṭubh etc. Garuḍa is not mentioned. Neither is Kadru mentioned as the mother of Nāgās, the snakes which cheat.

The legend in TS (6.1.6) is very brief and is given here.

"Kadru and Suparni had a dispute for the stake of each other's form. Kadru defeated Suparni. Kadru told Suparni, 'get your release by getting the Soma in the third heaven and giving it to me'. Suparni requests her children, the metres, to do accordingly saying, 'for this do parents rear the children'. Among the metres, the relatively lengthy metres like Jagati (having 4 pādās of 14 syllables (*akṣhara*) each) and Triṣṭubh (4 pādās of 13 syllables) were unsuccessful and hence each lost 2 syllables in a pāda. But Gāyatri of four syllables flew up and returned with the unborn one (*aja*). The unborn one (*aja*) won the Soma for Suparni. In addition, Gāyatri gained 4 syllables." (In the RV mantrās, Jagati metre has 48 *akṣhara*s (syllables) and Triṣṭubh has 44. Gāyatri has 24 syllables made of 3 pādās, each of 8 syllables.)

The account in Shatapatha Brāhmaṇa (SB) is a little more elaborate. Here also Vinatā or Garuḍa are not mentioned. The whole misunderstanding between the Kadru and Suparni is said to be caused by Gods so that using this misunderstanding they could get the Soma from heaven.

The wager is; 'how far can each one see ahead'. Specifically 'what is there in the yonder shore'? Kadru states, 'there is a white horse with its hair hanging down, and the wind tosses it'. Suparni, (perhaps deluded by the Gods) states there is the altar on the yonder shore'. Kadru tells Suparni to fly and check the truth. (She has enough trust in Suparni). Suparni after returning states that, "you (Kadru) have won". Then the metres, the children of Suparni, fetched the Soma, to comply with the wager.

The symbolism of the Kadru-Suparni tale is interesting. The part *dru* in Kadru indicates the tree. Thus Kadru is the goddess of all the trees and all earthly growths. She wants all the plants and trees to be full of delight. Recall that *vana* in Veda stands both for wood and also delight. The cosmic power associated with delight is Soma. Kadru wants the Soma for all the growths of earth. But she herself is limited in form. She cannot fly. Hence the assistance of Suparni is needed, since Suparni is one having auspicious wings. Soma, the essence of delight, does not manifest without effort. The effort of the

chants makes the Soma to come to Suparṇi. Thus, Suparṇi gets the Soma with the help of her children, the metres or chandas.

RV (1.164.46) identifies Suparṇa with 'garutman' (the great soul, according to Yāska). This identification of Suparṇa with Garutman is the origin of numerous myths about Garuda, the bird-carrier of Viṣhṇu, in the Purāṇa books.

For more on Suparṇa, we suggest:

- (i) 'Essentials of Kṛiṣṇa and Shukla Yajur Veda', chapter 17, (SAKSI) pub.
- (ii) 'Semantics of Rig Veda', chapter 12.18, (SAKSI)
- (iii) 'Kṛiṣṇa Yajur Veda Taittirīya Samhita', vol. 2, part I, essay 9, "Suparṇa", (SAKSI)

(xi) Soma Yajna or sacrifice: Inner and Outer

There are many words in Maṇḍala 9 connected with sacrifice of Soma, *soma-yajna*. The commentator Sāyaṇa interprets all of them as referring to the outer rite, involving the altar, offerings of Soma juice with infusions of curds, grain etc. Recall that all work starts from within and ends only with the outer work. Hence the performance of work is an inner yajna. All the words have appropriate meanings in the inner yajna also.

There is a close correspondence between the steps of the inner yajna and those of the outer yajna. We will display the concordance below.

	Outer rite	Inner yajna
(1) Soma	Juice of Soma creeper	The Delight of Existence
(2) Location or source	Soma juice in the creeper	The Delight is hidden in all growths of earth, subtle mind and body
(3) Release	Juice is released by a pair of stones	The hidden delight is released by work performed by powers of mind and body

(4) Impurities	The raw juice has impurities found with herb and also introduced by the crushing process	The raw delight has the psychological impurities introduced by the doer of work such as, 'I am the doer, the quality of work is high because of me'.
(5) Purification	The strainer is cloth made up of the fleece of sheep. The word <i>avya</i> , <i>avi</i> occur frequently, which means a female sheep (ewe).	The purification is done by the powers of <i>prāṇa</i> and mind which declare, 'the work is not mine, the doer is nature' etc. This reflection is done by the actions of sense-life and sense-mind. <i>Avi</i> means sense-mind.
(6) Storage	The purified Soma is stored in the vessel (<i>kalasha</i>) or jar.	The delight is stored in the subtle aspects of human body
(7) Mixings or infusions (<i>āshira</i>)	Soma juice is mixed with milk, grain and curds	Milk, grain, curds symbolise various powers of mind and intellect.
(8) Offered to	Offered in fire to the god	Offered to the God-mind in the human body and other gods
(9) Results	The gods give the riches, cows, children etc.	Each god increases his power in the subtle body (of the aspirant). This results in increased will-power, inspiration, clarity of mind and felicities including physical riches, hero-strengths needed to overcome the obstacles, and times makes the work done by the human being more and more perfect.

(xii) Rishis of Maṇḍala 9

The total number of Rishis to whom the one or more mantrās were revealed is 80. Among them Asita Kāshyapah and Devala Kāshyapah are associated with 20 sūktās, numbering 5-24. Eight sūktās were revealed to Avatsāra Kāshyapah. Kashyapah Marīcha has 5 sūktās and a part of one sūkta; six were revealed to Kavi Bhārgava. To all other rishis, three or less sūktās were revealed. For some of them, only a few mantrās in a sūkta were revealed. A large number of the rishis are Āngirasa-s, i.e., those belonging to the clan of the seer Angirasa. Many of the rishis named here appear in other Maṇḍalas also. For instance, the first sūkta in this Maṇḍala, (9.1) and the first sūkta in Rig Veda (1.1) have the same rishi Madhuchchhandā belonging to the clan of the Rishi Vishvāmitra.

There appears to be only one lady seer namely Sikata Nivāvari to whom 20 mantrās of sūkta 86 were revealed.

Listing of Rishis

Akṛṣṭā Māṣṭah: 86.1-10,	Uchathtya Āngirasa: 50-52;
86.31-40;	Upamanyur Vāsiṣṭhah: 97.13-15;
Agnayo Dhiṣṇyā Aishvarāḥ: 109;	Ushanāḥ Kāvyah: 87-89;
Agni Chākṣuṣhah: 106.1-3;	Ūrur Āngirasaḥ: 108.4; 108.5;
106.10-14;	Ūrdhvāsadmā Āngirah: 108.8;
Atri Bhaumah: 86.41-45;	108.9;
Anānataḥ Pāruchchhepiḥ: 111;	Rjishvā Bhāradvājah: 98; 108.6;
Andhīguḥ Shyāvāshih: 101.1-6;	108.7;
Amahīyuh Āngirasaḥ: 61;	Rñarchayah: 108.12, 108;
Ambariṣho Vārṣhāgirah: 98;	Rshabho Vaishvāmitrāḥ: 71;
Ayāsyah Āngirasaḥ: 44-46;	Kakṣhīvān Daīrghatamasah: 74
Avatsārah Kāshyapah: 53-60;	Kaṇvo Gaurah: 94
Asitaḥ Kāshyapah: 5-24;	Karnat Vāsiṣṭhah: 97.22-24
Indrapramatiḥ Vāsiṣṭhah: 97.4-6;	Kashyapah Mārichah: 64, 67.4-6; 91; 92; 113; 114;

<p>Kaviḥ Bhargavah: 47-49; 75-79; Kutsa Āngirasah: 97.45-48; Kumāra Āgneyah: 101; 102 Kṛtayashā Āngirasah: 108.10-11; Gr̥tsamāda Bhārgavah Shaunakah: 86.46-48; Gotamo Rāhuganah: 67.7-9; Gauravīti Shāktyah: 108.1,2; Chakshur Mānavah: 106.4-6; Jamadagnih Bhārgavah: 62; 65; 67.16-18; Trasadasyuh Paurakutsah: 110; Trita Āptyah: 33; 34; 102; Devalah Kāshyapah: 5-24; Nahuṣho Mānavah: 101.7-9; Nāradah Kāṇvah: 105; Nidhruvih Kāshyapah: 63; Nr̥medha Āngirasah: 27; 39; Nodha Gautamaḥ: 93; Parāshara Shāktyah: 97.31-44; Pavitra Āngirasah: 67.22-32; 73; 83; Pr̥shnayah Ajāh: 86.21-30; 86.31-40; Prajāpatih: 101.13-15; Pratardanah Kāshirajo Daivodāsih: 96; Prabhūvasur Āngirasah: 35; 36; Praskanvah Kāṇvah: 95; Priyamedha Āngirasah: 28; Bṛhanmatih Āngirasah: 39;40; Bharadvājo Bārhaspatyah: 67.1-3; Bhṛgurvārunih: 65; </p>	<p>Madhuchchhandā Vaishvāmitrah: 1; Manu Sāmvaranah: 101.10-12; Manur Āpsavah: 106.8-9; Manyuh Vāsiṣṭhah: 97.10-12; Medhātithih Kanvah: 2; Medhyatithih Kāṇvah: 41-43; Yayātin Nāhuṣhah: 101.4-6; Rahūgana Āngirasah: 37;38; Renur Vaishvāmitrah: 70, 89; Rebhasūnū Kāshyapau: 99; 100; Vasiṣṭho Maitrāvarunih: 67.19- 32; 90; 97.1-3; Vasuh Bhāradvājah: 80-82; Vasukro Vāsiṣṭhah: 97-28-30; Vishvāmitro Gāthinah: 67.13- 15; Vṛshagano Vāsiṣṭhah: 97.7-9; Vaikhānasah Shatam: 66; Vyāgrapād Vāsiṣṭhah: 97.16- 18; Shaktir Vāsiṣṭhah: 97.19-21; 108.3; 108.14-16; Shikhindinyau Apsarasau Kāshyapau: 104; Shishuh Āngirasah: 112; Shyāvāshva Ātreyah: 32; Sapta Rshayah: 107; Sikatā Nivāvari: 86.11-20; 86.31-40; Harimantah Āngirasah: 72; Hiranyakastupah Āngirasah: 4; 69; Shunashepaḥ Ājigartih: 3; </p>
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(xiii) Some Important Words in this Maṇḍala

Some words almost occur exclusively in this Maṇḍala; there are some which have a unique meaning in this Maṇḍala. We mention some of them. Note that our focus is on the spiritual and psychological meaning of Veda.

arṣha: (verb): to come, arrive, (9.1.4 and others). This word and its variants such as *arṣhati*, *arshati* etc., occur in 100 mantrās.

avyah: female sheep (ewe) (9.6.1, others). This word and its variants like *avyam*, *avyata*, *avyayam*, *avyayā*, *avyā*, *avye* occur in about 100 mantrās in the Maṇḍala 9. In the ritual, the strainer for purifying the raw Soma juice is a cloth made of the fleece of ewe. In the inner yajna, the ewe denotes the shakti of Indra, since Indra is the Ram. The sheep *avi* denotes the sense-life and the sense-organs according to (SA). See also the notes on (9.49.4) & (9.107.8). See also item (5) in essay (xi).

vāre: Its variants such as *vārani*, *varebhiḥ* etc., occur in about 50 mantrās. It usually occurs along with *avya*. It indicates the cover of sense-life which acts as a strainer for the raw delight.

mrjanti: to rub and make it pure; to cleanse; this word and its variants like *mrjyate*, *mamrjata*, *mamrjyate* occur in over 100 mantrās. This word is used in connection with the purification of Soma. The subtle powers rub the Soma bright and pure. See also item (5) in essay (xi).

anvibhiḥ: 9.1.7, 9.10.4, 9.10.5, 9.86.47, 9.91.3 etc. subtle powers; they cleanse the Soma. They are also referred to as the ten brides in (9.1.7) and other places. Also referred to as the ten throwers of light (*dasha kṣipah*, 9.8.4) who rub him bright. For S, *anvibhiḥ* and its variants are the ten fingers.

indu: refers to Soma as the delight, or joy of God. This word and its variants like *indubhiḥ*, occurs in at least 120 mantrās.

indo is not technically a *vibhakti*-variant of *indu* and hence the *padapāṭha* version tags it with *iti*. It is used for addressing Soma as a

deity or power. A common usage is, 'O Indu, flow to Indra', (*indo indram parisrava*). It occurs at least in 120 mantrās.

matsarah: satisfying, (1.15.1)

indavāḥ: plural of *indu*; the streams of the Soma-delight; powers of sweetness.

somāsah: plural of Soma; the streams of Soma-delight.

pavamāna: pure flowing Soma. A common epithet for Soma. The entire ninth Maṇḍala is addressed to 'Pavamāna Soma'.

pavitre: strainer or purifier of the raw Soma. See *anyvi*.

andhasa: Soma-food; food having the power of Soma such as delight.

pitu, pitūnām: a portion of Soma poured for drinking; note *pitu* is also used commonly for father;

dhanvantu: to flow, to rush, (9.77.3); all its variants in the Maṇḍala 9 such as *dhanvasi* (9.24.3) have same meaning. But in other Maṇḍalas *dhanva* means a desert; *dhanvan* in (10.4.1) means 'desert'. Also *dhanu* is bow and *dhanvana* means 'with the bow', (10.115.6).

āśhirāḥ: infusions (9.64.14); the Soma is mixed with *dadhi*, curds, specifying subtle intellect. See (9.63.15), (9.75.5), (9.86.21).

apo vasāna: clad in waters (9.42.1); Soma is said to be found in waters; Soma is also mixed with water.

chamūṣhu: jars; subtle bodies. In the ritual the word indicates jars in which the Soma-juice is stored after purification. Usually the word is in dual *chamvoḥ* indicating two. In the inner yajna, *chamū* stands for the inner subtle prāṇa body and the mental body. Soma-delight after being purified, enters the subtle bodies and energies. Purification means giving up the ideas such as, 'I am the doer of work; by my abilities the work was done and the results are there to see'. See items (5) and (6) in the essay (xi).

kalasha: vessel; material body. In the outward rite, it represents the vessel in which the raw Soma juice is stored before purification. In the inner yajna, the *kalasha* indicates the material body in which the delight released by work is collected. Then it is purified by the strainer (see *avyah*).

Spiritual Meanings of Some Common Words in RV

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey. *adhva* is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the mother of finites

apāka: wise person

apāmsi: works

apa: away

apaḥ: work, (10.12.4); waters set in action, (3.6.7)

apasah: works, doers of work

arātiḥ: hostiles, non-givers

arati: traveller, worker, pilgrim

ari: warrior

āpaḥ: waters or dynamical energies

dakṣha: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goh, gauḥ: cows or knowledge, Ray-cows; Ray-cow indicates that it is both a ray of light and it is symbolised by cow

hamsa: swan; the soul soaring to the heights

havyam: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being

hotā, hotṛ: priest of the call, the priest who invokes the other gods to come to *yajña*; Agni

kāvya: wisdom of a seer; seer-wisdom

kratu: will-power

manīshā: mental wisdom

pāka: immature

panchajana: five peoples; see the 'Essentials of Rig Veda', chap. 27

rādha, rādhāsah: achievement, (5.13.6) -

ratna: ecstasy .

rayi: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions

ṛik: mantra of illumination in metrical form

ṛitam: Right activity; truth in movement

sādha: achieving the aim, (3.1.17);

sādhuḥ: perfection; efficient in works

shravas: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)

stoma: affirming laud; repetition of several *rik* mantrās in an order

svadha: self-law; the law which supports each entity from within

toka: son; god being born as a son of the human *yajamāna*,
creations of a person;

uktha: utterance (of a pāda of mantra)

uruṣhya: guard

ushanas: aspirant; name of a seer, (4.16.2)

ūti: protection; growth of the god in a human being

vṛshabha: bull, the mighty one; one who showers gifts; the supreme person

vāja: plenitude, plenty of everything

vedhah: ordainer or arranger of all actions in nature

vrata: workings of the divine law; not the human observances

(xiv) Symbolism of the Gods

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmanaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantrās, Gaṇapati.
Īla:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūshan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution
Rbhuś:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitr:	The Supreme Deity of Light and Force

Tvaṣṭṛ:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣhṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmaṇaspati etc.

(xv) Abbreviations

Ar.:	Aranyaka
Bṛh. U.:	Bṛhadāranyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire, by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsā, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	Has two meanings
SV, SA:	The Secret of the Veda, by (SA)
SV (123):	Mantra 123 of the Sāmaveda Samhitā
SYV:	Shukla Yajur Veda
Shvet. U.:	Shvetāśhvatarā U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā

TS (4.6.5.3): Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS

U: Upaniṣhad

Uṣhnik (8/8/12): Uṣhnik metre with three pādās with the numbers
of syllables in them as indicated, to a total of 28.

VS: Vājasaneyi Samhitā of SYV

VS (15.7): Mantra 7 in adhyāya 15 of VS

A (b,c): The metre with name A, having 'c' pādās, each with 'b' syllables

Trishṭup (11,4): Trishṭup metre with 4 pādās, each having 11 letters, a total of 44.



Anuvāka 1: Sūktās (1-24)**1. Sweet and Rapturous**

Riṣhi: Madhuchchhandāḥ Vaishvāmitrah
 Metre: Gāyatrī

9.1.1: Most sweet and rapturous

9.1.2: All-beholding one

9.1.3: You are bounteous

9.1.4: Advent of gods

9.1.5: Our declarations draw you to our front

9.1.6: Daughter of Sun

9.1.7: Subtle ones and ten brides

9.1.8: Triple law of working (tridhātu)

9.1.9: Infusions for Soma

9.1.10: Indra in rapture kills Vṛtra

9.1.1:

O Soma, most sweet and rapturous, flow in a stream (1),
 for the drinking by Indra (2);

you are pressed out (by the press-stones) (3).¹

[SV {468, 689}; YVS {26.25};

Indra represents the god-mind. Drinking by Indra means empowering
 the god-mind within each human being.]

9.1.2:

The killer of demons, the all-beholding one (1),
 has come running from his impregnable abode (2).

He is seated in the session (3).²

¹ स्वादिष्ट्या मदिष्ट्या पवस्व सोम धारया (1), इन्द्राय पातवे (2), सुतः (3)

² रक्षोहा विश्वर्वणिः (1), अभि योनिम् अयोहतम् दुणा (2),
 सुधस्थम् आसदत् (3)

[*ayohata*: impregnable;
drūpānah: running, (4.4.1); *ayah*: very strong;
sadhashtam: sitting or staying together, meeting;]

9.1.3:

Establish most firmly the upholder of happiness (1).
 You are bounteous and strongest to slay the coverers or *Vṛtra* (2).
 You carry (to us) the achievements of the lords of plenty (3).³
 [*maghonām*: the lords of plenty,
parṣi: carry, (2.7.2), (6.4.8) (everywhere);
varivah: supreme good (5.29.10); happiness (1.59.5)]

9.1.4:

Come with the Soma-food to the advent of the great gods (1).
 (Come to us) with the plenty and the inspired hearing (2).⁴
 [*arṣha*: come, arrive, (9.45.2); This word and its variants occur in
 more than 100 times in RV mainly in Mandala 9.
vīti: advent, (6.16.46);]

9.1.5:

O delight, our declarations move to you in your front (1,3).
 This happens day by day with the same goal (2).⁵
 [*āshasā*: declarations, (4.5.11)]

9.1.6:

With her eternal extension, the daughter of Sun (2,4),
 purifies the flowing Soma (1), in her straining vessel (3).⁶

³ वृरिको-धातमो भव (1), मंहिषो वृत्रहन्तमः (2), पर्षि राधो मधोनाम् (3)

⁴ अभ्यर्ष महानां देवानां वीतिमन्यसा (1), अभि वाजमुत श्रवः (2)

⁵ त्वामच्छा चरामसि (1), तदिदर्थे दिवेदिवे (2), इन्द्रो त्वे न आशसः (3)

⁶ पुनाति ते परिसुतं सोमं (1), सूर्यस्य दुहिता (2), वारेण (3), शश्त्रा तना (4)

[*tanā*: extension, (1.3.4);

Recall (10.27.11) regards the Nature (*prakṛti*) as the blind daughter (*duhitā*). S interprets the daughter of Sun as *shraddhā*, intense faith, (8.75.2); regards *shrat* as being true to our aspiration.]

9.1.7:

The subtle ones, the ten brides (1,3),
seize it (the Soma) in their labour (2).

(They are) the sisters in the heaven beyond (4).⁷

[Line 1: (alt.): Seize the Soma in the great work, (endeavour, aspiration) (*samarya*)

Line 3: These sisters who dwell in the pure mind, the subtle ones (*apvih*) are called *dasha kṣipah* in (9.8.4) since they seize the Soma and speed it on the way. They are the *dasha gāvah* (ten rays). In (9.14.5) they are described as grandchildren or descendants of Sun. They are aided in the task of purification by the seven forms of thought-consciousness (*sapta dhībhih*) (9.9.4).

anvibhīḥ: subtle thought powers, (1.3.4), (fingers for S)]

Since *suryasya duhitā* occurs in (9.1.6), *apvih* can be explained as (subtle) fingers of the daughter of Sun, which is same as subtle powers. *yoṣhanah*: brides;]

9.1.8:

They shape the shining skin (2),
containing the honey (4),
which is covered by the triple law of working (3).
He is urged to flow forward (1).⁸

⁷ तमीम् अपवीः (1), समूर्य आ गृभ्णन्ति (2), योषणो दश (3),
स्वसारः पार्ये दिवि (4)

⁸ तमीं हिन्चन्ति अग्नुवो (1), धर्मन्ति बाकुरं दत्तिम् (2),
त्रिष्वातु वारणं (3), मधु (4)

[*dṛtim*: skin; *dhamanti*: to smelt, to shape;
agravah: moving forward, (1.140.8); *dṛtim*: skin;
tridhātu: triple law of working;

For the names of the three, see the note in (9.108.12);]

9.1.9:

For Indra's drink, the Soma is mixed (2,4),
 with the milk of the unslayable cow with its calf (1,3).⁹

[*shishum*: squeezed (S); the usual meaning of 'calf' fits perfectly here; *shriṇanti*: mix, (1.84.11)]

9.1.10:

Indra in his rapture kills all the Vṛtra-foes (1).

The warrior gives the riches (to the aspirants) (2).¹⁰

2. Prop of the worlds

Riṣhi: Medhātithih Kāṇvah

Metre: Gāyatrī

9.2.1: O Delight, enter Indra

9.2.2: Sustainer of all

9.2.3: Soma is covered by works

9.2.4: The great rivers come to you

9.2.5: Soma is the prop for the worlds

9.2.6: He has the vision of a friend

9.2.7: Hymns purified by your might

9.2.8: Your expressions of Truth

9.2.9: You seek Indra, the god-mind

9.2.10: Ancient soul of yajna

⁹ अभीमम् अद्या (1), उत श्रीणन्ति (2), धेनवः शिशुम् (3),
 सोममिन्द्राय पातवे (4)

¹⁰ अस्येदिन्द्रो मदेषु आ विश्वा वृत्राणि जिघते (1), शूरौ मृधा च मंहते (2)

9.2.1:

O pure Soma, flow swiftly to those who desire the gods (1).

O Delight, O showerer, enter Indra (2).¹

[*devavī*: those who desire the gods, (1.36.9)]

9.2.2:

O Indra, O showerer, O one most luminous (2),
bring the great food (1).

O one who upholds (everything),
be seated on the seat at the source (3).²

[*dharṇasīh*: the sustainer of all, (5.43.13); (5.8.4)]

9.2.3:

The creator presses out the dear streams of honey (1).

(The Soma), the perfect will, is covered by works (*apah*) (2).³

[*vasiṣṭha*: covered (S). Note it is different from Vasiṣṭha;
apah: works;

vedhasāh: creator, (1.72.1); arranger of works, (6.15.7);
vidh: to worship, to be gracious;]

9.2.4:

When you are clothed in the Ray-cows (knowledge) (2),
the great flowing waters come to you, the great one (1).⁴

[*sindhavāh*: flowing]

¹ पवस्व देववीः अति पवित्रं सोमं रस्या (1), इन्द्रम् इन्दो वृषा विश (2)

² आ वच्यस्व महि प्सरो (1), वृषेन्दो द्युम्भवत्तमः (2),

आ योनिं धर्णसिः संदः (3)

³ अधुक्षत प्रियं मधु धारा सुतस्य वेधसः (1), अपो वसिष्ठ सुक्रतुः (2)

⁴ महान्तं त्वा महीः अनु आपौ अर्षन्ति सिन्धवः (1),

यत् गोभिः वासयिष्यसे (2)

9.2.5:

The Soma is prop for the worlds, and supports the heaven (2).
 He is purified in the waters of the ocean (1).
 Desiring us (he enters us) after going through the strainer (3).⁵
 [pavitre: strainer, purifier, the sense-life and mind; see (9.6.1)]

9.2.6:

The great and resplendent (Soma), the showerer cries out (1),
 He is the one with a vision like that of a friend (2).
 He shines with the Sun (3).⁶
 [SV (497, 1042) variant; YVS (38.22);
 vr̥shā: showerer of the energies of light and might]

9.2.7:

O active Soma, the hymns are purified by your perfect might (1,2).
 The hymns make you beautiful in your rapture (3).⁷
 [shumbhase: make beautiful, (5.10.4); glorify (you);
 apasyuvaḥ: active; causer of actions, (1.79.1); ojas: perfect might;]

9.2.8:

You form the wide world (or Sun world) (2).
 We seek from you (3),
 the rapture for the forceful (or foe-destroying) yajamāna (1).
 Your expressions of Truth are mighty (4).⁸

⁵ समुद्रो अप्सु मामृजे (1), विष्ण्मो धरुणो दिवः सोमः (2),
 पवित्रै अस्मयुः (3),

⁶ अचिक्रदत् वृषा हरिः महान् (1), मित्रो न दर्शतः (2), सं सूर्यैण रोचते (3)
 ७ गिरस्त इन्द्र ओजसा मर्मज्यन्ते (1), अपस्युर्वः (2),
 याभिः मदाय शुभ्मसे (3)

⁸ तं त्वा मदाय धृष्यते (1), च लोककृत्तुम् (2), ईमहे (3),
 तवं प्रशस्तयो महीः (4)

[*ghṛṣhvayah*: forceful, assailer, foe-destroying, (1.85.1), (1.37.4); *prashastayah*: utterances, (8.19.19); expressions of Truth, (8.40.9)]

9.2.9:

O Soma, seeking Indra, flow to us with the stream of honey (1), just as Parjanya pours the rain (2).⁹
[seeking Indra: seeking the mind (or god-mind)]

9.2.10:

O Indu, you are the giver of Ray-cows, hero-strengths (1), life-energies (horses) and of plenitude (2).
You are the ancient (or supreme) soul of the yajna (3).¹⁰
[*pūrvyah*: ancient, (8.75.1); supreme (2.2.9)]

3. Seers cleanse him

Riṣhi: Shunahshepah Ājigartih;
Kṛtrimaḥ Vaishvāmitro Devarātah;
Metre: Gāyatrī

9.3.1: Soma, winged power, hastens to gated house

9.3.2: Rushes against crookedness

9.3.3: Soma cleansed by seers and seekers of Truth

9.3.4: Moves with creatures of pure being

9.3.5: Soma makes gifts for all

9.3.6: Establishes ecstasy in the giver

9.3.7: Flows forth sounding

9.3.8: Joins heaven after crossing worlds

9.3.9: His ancient birth

9.3.10: He gives birth to the force of impulsion

⁹ अस्मभ्यम् इन्दो इन्द्र्युः मध्वः पवस्व धारया (1), पर्जन्यौ वृष्टिमां इव (2)

¹⁰ गोषा इन्दो नुषा असि (1), अश्वसा वाजुसा उत (2),

आत्मा युज्वस्य पूर्व्यः (3)

9.3.1:

The divine immortal Soma hastens like a winged power (1),
to be seated in the gated house (2).¹

[*droṇāni*: in the gated house, human body (6.2.8);]

9.3.2:

The divine and inviolable flowing Soma (1,4),
causing illuminations (2),
rushes against the crooked beings (3).²

[*hvara*: crookedness, (5.20.2); *vipā*: illuminations, (3.10.5), (9.99.1)]

9.3.3:

This divine flowing Soma is cleansed by the luminous seers (1,4),
and the seekers of Truth (2);
just as horses seeking the plenitude (are readied) (3).³

[*vājāya*: to or for plenitude, (3.19.1), (5.10.1);
vipanyubhīḥ: luminous seers, (8.19.10)]

9.3.4:

The hero Pavamāna moves as it were (2),
with all the creatures of pure being (3),
to conquer all the desirables (1,4).⁴

[*satvabhiḥ*: creatures of pure being, (1.140.9);
sisāsati: to conquer, (8.103.11)]

¹ एष देवो अमर्त्यः पर्णवीरिव दीयति (1), अभि द्रोणानि आसदम् (2)

² एष देवो (1), विपा कृतो (2), अति ह्वरांसि धावति (3),
पवमानो अदाय्यः (4)

³ एष देवो विपन्युभिः पवमान (1), क्रतायुभिः (2), हरिः वाजाय (3),
मृज्यते (4)

⁴ एष विश्वानि वार्या (1), शूरो यन्निव् (2), सत्वभिः पवमानः (3),
सिषासति (4)

9.3.5:

The divine flowing Soma comes by car to its goal (1),
 He makes gifts (for all) (2).
 He manifests his coming presence by the sound (3).⁵
 [dashasyati: to offer, gift]

9.3.6:

The divine Soma enters the waters (2),
 as he is being lauded by seers (1).
 He establishes the ecstasy in the giver (sacrificer) (3).⁶
 [ratnāni: ecstasy, (1.1.1)]

9.3.7:

The Soma flows sounding forth in a stream (2),
 and rushes across the worlds into heaven (1).⁷
 [tirah: across;]

9.3.8:

The inviolable flaming Soma from the perfect yajna (3),
 joins the heaven after crossing the worlds (2,1).⁸
 [svadhvaram: perfect rite of the path, perfect yajna (8.44.13);
 aspratih: inviolable (S) (occurs once); āśarat: joins;
 Heaven: Heaven of mind in man]

9.3.9:

On his ancient birth (1),
 the god who is pressed out for the sake of other gods (2),
 goes to the brilliant purifier (3).⁹
 [harih: brilliant, resplendent, (7.10.1)]

⁵ एष देवो रथर्यति पवमानो (1), दशस्यति (2), आविष्कृणोति वग्वनुम् (3)

⁶ एष विष्रैः अभिष्टुतो (1), अपो देवो वि गाहते (2), दधृत् रत्नानि द्राशुषेः (3)

⁷ एष दिवं वि धावति तिरो रजांसि (1), धारया पवमानः कनिकदत् (2)

⁸ एष दिवं व्यासरत् (1), तिरो रजांसि (2), अस्यृतः पवमानः स्वध्वरः (3)

⁹ एष प्रलेन जन्मना (1), देवो देवेभ्यः सुतः (2), हरिः पवित्रै अर्थति (3)

9.3.10:

(Soma) is born according to many laws of working (1).
 He gives birth to the force of impulsion (2).
 The pressed out Soma flows in streams (3).¹⁰
 [vrata: law of working]

4. His Discrimination

Riṣhi Hiranyakastūpah Āngirasaḥ
 Metre: Gāyatrī

9.4.1: He is eternal and has inspired knowledge
 9.4.2: The light is eternal
 9.4.3: Your discernment is eternal
 9.4.4: Make us men full of possessions
 9.4.5: Make us share in the gifts of Sun
 9.4.6: Your powers of growth and protection
 9.4.7: Riches two-fold in greatness
 9.4.8: Undefeated, but overcomes all
 9.4.9: You are increased by yajna
 9.4.10: Bring us universal life

9.4.1:

The pure flowing Soma is eternal and is a conqueror (1).
 Soma has great inspired knowledge (2).
 (O Soma), make us (men) full of possessions (or felicities) (3).¹¹
 [vasyasaḥ: one full of possession, (4.2.20);
 sanā: eternal, (3.1.6);
 Line 3: similar to (4.2.20); line 3 is the refrain in all verses]

¹⁰ एष उ स्य पुरुष्ट्रतो जंज्ञानो (1), जुनयन् इवः (2), धारया पवते सुतः (3)

¹¹ सना च सोम जेष्वि च पर्वमान (1), महि श्रवः (2),
 अथा नो वस्यसः कृथि (3)

9.4.2:

The light is eternal; the swar-world is eternal (1).

O Soma, all things are for the happiness (2).

Make us men full of possessions (3).²

[*saubhaga*: happiness, (6.5.2); enjoyment of bliss, (5.28.3)]

9.4.3:

(Your) discernment is eternal; (your) will is eternal (1).

O Soma, destroy the enemies who harm us (2).

Make us men full of possessions (3).³

9.4.4:

O strainers, purify the Soma for the drink of Indra (1).

Make us men full of possessions (2).⁴

[*pavītārah*: *pavītārah* (*pada*), strainers, purifiers, (9.83.3), they are the mind and body of the aspirants]

9.4.5:

By your will and your powers of growth and protection (2),
make us share in (the gifts of) Sun (1).

Make us men full of possessions (3).⁵

[*ā bhaja*: make us share, (1.27.5), (1.43.8);]

² सना ज्योतिः सना स्वः (1), विश्वा च सोम् सौभंगा (2),

अथा नो वस्यसस्कृधि (3)

³ सना दक्षमुत क्रतुम् (1), अपे सोम् मृधौ जहि (2), अथा नो वस्यसस्कृधि (3)

⁴ पर्वीतारः पुनीतन् सोममिन्द्राय पातंवे (1), अथा नो वस्यसस्कृधि (2)

⁵ त्वं सूर्ये न आ भज् (1), तत्र क्रत्वा तवोतिभिः (2),

अथा नो वस्यसस्कृधि (3)

9.4.6:

By your will and your powers of growth and protection (1),
may we see the Sun continuously (2).

Make us men full of possessions (3).⁶

[Line 2 similar to a part in (1.23.21);]

9.4.7:

O Soma, with your perfect powers, bring us (1),
the riches which are two-fold in greatness (2).

Make us men full of possessions (3).⁷

[*dvibarhasam*: two-fold in greatness, (1.71.6); could refer to the human and divine states;

āyu-dha: powers of supporting life]

9.4.8:

O one who is undefeated in battles and overcomes the foes (2,4),
bring us the felicities (1,3).

Make us men full of possessions (5).⁸

9.4.9:

O flowing Soma, (you are) increased by means of *yajña* (1),
according to the order and law (2).

Make us men full of possessions (3).⁹

[Line 2: *vidharmapi*: in the order and law, (3.2.3); complete law, (5.17.2)]

⁶ तव् क्रत्वा तवोतिभिः (1), ज्योक् पवयेम् सूर्यम् (2),
अथा नो वस्यसस्कृधि (3)

⁷ अभ्यर्ष स्वायुध सोमं (1); द्विबहैसं रथिम् (2), अथा नो वस्यसस्कृधि (3)

⁸ अभ्यर्ष (1), अनपच्युतो (2), रथिं (3), सुमत्सु सासुहिः (4),
अथा नो वस्यसस्कृधि (5)

⁹ त्वां यज्ञैः अवीवृथन् पवमान् (1), विधर्मणि (2), अथा नो वस्यसस्कृधि (3)

vidharman: the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.]

9.4.10:

O Delight, bring us universal life (2),
variety of riches and life-energy (1).

Make us men full of possessions (3).¹⁰

[*vishvāyu*: *vishva-āyu*: universal life, (1.67.3), (1.68.3) etc.]

5. Āpri Hymn

Riṣhi: Asitāḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

9.5.1: Soma, the lord on all sides, blazes high

9.5.2: Son born of the body of sacrificer

9.5.3: His streams of honey and perfect might

9.5.4: Travels to other gods

9.5.5: Golden divine doors

9.5.6: Night and Dawn are vast and of perfect form

9.5.7: I call the two divine invokers

9.5.8: The goddesses Bhāratī, Sarasvatī and Ijā

9.5.9: Tvaṣṭṛ, who goes in front

9.5.10: Vanaspati, the lord of woods and delight

9.5.11: Adoration of Soma done with *svāhā*

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV; all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities

¹⁰ रथिं नश्चित्रम् अश्चिन्म् (1), इन्द्रो विश्वायुम् आ भर (2),
अथा नो वस्यस्स्कृषि (3)

like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Rishi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CW, KS, Vol. 1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in the sūkta (2.1) and in several riks such as RV (5.3.1) and RV (5.3.2).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣa*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the *yajñā* offered by the *jīva* and summons all other Gods, who then not only manifest but also establish their powers in the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the *yajamāna* or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers". An extensive English commentary on this hymn can be found in [CW, KS, Vol.1]. The 10 *Āpri* hymns are: (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5); (10.70), (10.110).]

9.5.1:

The flowing Soma, the lord on all sides, is blazing high (1).
 He is the master (or the shining one) (2).
 He is the showerer, pleases (the gods) and makes sound (3).¹

¹ समिञ्चो विश्वतस्पतिः पव्वमानो (1), वि राजति (2),
 प्रीणन् वृषा कन्निकदत् (3)

9.5.2:

He is the son (born of) the body of the sacrificer (1).

The flowing Soma has sharp horns (2).

He shines from the midworld (3).²

[Line 1: Found in many Āpri hymns as in (1.13.2); common epithet for Agni. Since Agni is born in the aspirant, he is called his son. Here Agni is identified with Soma.

Line 2: He sharpens the horns to kill the rākshasās, as explained in (5.2.9); The padapāṭha has (*shṛngे iti*) indicating that the word is irregular (or ungrammatical).]

9.5.3:

The flowing Soma is adorable (1).

With the streams of honey and his perfect might (3),
being resplendent, he shines with the felicities (2).³

[*īlenyah*: adorable, (5.1.9); the one to be prayed, (7.9.4)]

9.5.4:

The flowing Soma, the ancient one with perfect might (2),
a god, travels to the other gods (4),

strewing the shining seat (of the soul) (for the gods to sit) (1,3).⁴

[*barhi*: seat (of grass), seat of the soul]

9.5.5:

The golden divine doors, rise up from the vast horizon (1);
(the doors) and Pavamāna are lauded perfectly (2).⁵

[*ātaih*: directions (S); *sustutā*: perfect laud;

² तनूनपात् (1), पवमानः शृङ्गे शिशानो (2), अर्थति अन्तरिक्षेण रारजत् (3)

³ ईक्लेन्यः पवमानो (1), रथिः वि राजति शुभान् (2),
मधोः धाराभिः ओजसा (3)

⁴ बृहिः (1), प्राचीनमोजसा पवमानः (2), स्तुष्णन् हरिः (3), देवेषु देव इंयते (4)

⁵ उत् आतैः जिहते बृहद् द्वारौ देवीः हिरण्यर्थीः (1), पवमानेन सुषुप्ताः (2)

Doors: During the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, and faces a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide open allowing him to cross into the kingdom of Light (M.P.P.)]

9.5.6:

(Day and night) are of perfect form, vast and mighty (1).

Pavamāna Soma also desires the vision of night and dawn (2).⁶

[*nakta*: the night; indicates our normal unillumined consciousness, while *uṣhas*, the Day, indicates the Divine Consciousness. All that manifests in the day (Divine Consciousness) is in the womb of the night. This mantra is closely related to Īsha Upanishad (11) which states, 'He who knows That, the One as both in the Knowledge of the whole and in Ignorance (manyness), by crossing over death by manyness, he attains the immortality by knowledge of the whole'.

na: also, (6.2.4)]

9.5.7:

I call the divine invokers, who are divine in vision (2),

and the two gods, the flowing Soma and the showerer Indra (1,3).⁷

[The two powers are mentioned in RV (10.70.7) as the *purohita* and *r̥tvik*, interpreted as the powers of ascent and of descent.]

⁶ सुशिल्पे बृहती मही (1), पवमानो वृषण्यति नक्तोषासा न दर्शते (2)

⁷ उभा देवा (1), नुचक्षसा होतारा दैव्या हुवे (2), पवमान् इन्द्रो वृषा (3)

9.5.8:

The vast Bhārati, Sarasvatī and Iā (1,3,4),
are the three goddesses with perfect form (6).

May they come to this yajña of the flowing Soma (2,5).⁸

[mahī is used often as an alternate to Bhārati in many Āpri hymns as in (1.13.9).]

9.5.9:

I call Tvaṣṭṛ the one who goes in front (1,3).

The flowing Soma is the delight (*indu*), is Indra, the showerer (4),
the first-born, the protector (2),
the resplendent and is the lord of all creatures (5).⁹

9.5.10:

Vanaspati, the lord of woods and delight (1),
has a thousand branches, is golden, is flaming and resplendent (3).
O flowing Soma, consecrate him with the stream of honey (2).¹⁰

[*samangdhi*: to consecrate;

bhrājamānam: the blazing one;

haritam: resplendent;]

9.5.11:

To the adoration of Soma done with *svāhā* (2),
may the All-gods, Vāyu, Bṛhaspati and Sūrya come (1,3,4).

Agni, Indra, gods of one mind, take pleasure (in coming here) (5).¹¹

[*svāhā*: that which is spoken blissfully (*su āhā*);]

⁸ भारती (1), पवमानस्य (2), सरस्वतीळा (3), मृही (4),
इमं नौ यज्ञमा गंभन् (5), तिस्रो देवीः सुपेशसः (6)

⁹ त्वष्ट्राम् (1), अग्रजां गोपां (2), पुरोयावानम् आ हुवे (3),
इन्दुरिन्द्रो वृषा (4), हरिः पवमानः प्रजापतिः (5)

¹⁰ वनस्पतिं (1), पवमान मध्वा समङ्गिधि धारया (2),
सङ्हस्रवल्लां हरितं भ्राजमानं हिरण्ययम् (3)

¹¹ विश्वे देवाः (1), स्वाहाकृतिं पवमानस्या (2), गत (3),
वायुर्बृहस्पतिः सूर्यो (4), अग्निरिन्द्रः सजोषसः (5)

6. Flows to the Soul of Yajña
Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.6.1: Flow to the seekers and those whom you desire

9.6.2: You create the mighty war-steeds

9.6.3: Release this ancient rapturous Soma

9.6.4: Drops flow eagerly to Indra

9.6.5: Ten sisters rub Soma

9.6.6: Soma rains desires

9.6.7: Soma nourishes Indra

9.6.8: Soma flows to the soul of yajña

9.6.9: You establish the Word in secret places

9.6.1:

O Soma, showerer, flow in streams of bliss (1),
 to the seekers of gods and those whom you desire (2,4),
 (Come to us) through the cover of the sense mind (3).¹

[SV (506); vāremiḥ in SV; vāreṣhu in RV;]

[vāra: covers; avi: female sheep (ewe); avyāḥ vāreṣhu: hairs of sheep's wool; net of sense-mind; The phrase avyāḥ vāreṣhu occurs in many mantrās in this section. It is the net of sense-mind acting as a symbolic purifier of Soma.]

9.6.2:

O Indu, as if you are Indra,
 make the enchanting essence of rapture to flow (1);
 also (create) the mighty war-horses (2).²

[madyam: enchanting; madam: essence;
 abhi kṣhara: to pour forth, create (S)]

¹ मन्द्रया सोम धारया वृषा पवस्व (1), देवयुः (2),
 अव्यो वारेषु (3), अस्मयुः (4)

² अभि त्यं मद्यं मद्म इन्दुविन्दु इति श्र. (1), अभि वाजिनो अर्वतः (2)

9.6.3:

Release this ancient rapturous (Soma) (1),
to flow towards the purifier and around it (2).

May it create the plenitude and inspired knowledge (or hearing) (3).³
[*suvāno*: pressed out; released; *abhi arṣha*: come towards;
ā: around, (S)]

9.6.4:

The drops of Soma (1),
being purified, flow (eagerly) towards Indra (3),
like water going down the slopes (2).⁴
[*punānah*: purifying, (7.9.2)]

9.6.5:

The ten sisters (brides) rub the Soma bright and pure (2),
just as men care for a war-horse (1).

(The Soma) coming out of the strainer plays in the delight (3).⁵
[*vana*: wood; delight; *dasha yoṣhapāḥ*: see (9.1.7);
avim: strainer made of sheep's skin (*avi*) in the ritual;]

9.6.6:

Unite the Soma which rains desires along with the Ray-cows (1,6).
The Soma essence is pressed out for the rapture (2,4),
of the gods for their advent and for battles (3,5).⁶
[The mixture of delight (Soma) and knowledge (*go*) is useful as a
source of power in contests or battles.
bharāya: contests, battles]

³ अभि त्यं पूर्व्यं मदं सुवानो (1), अर्षं पवित्रं आ (2), अभि वाजमुत श्रवः (3)

⁴ अनु द्रप्सास इन्दव (1), आपो न प्रवत (2), असरन् पुनाना इन्द्रम् आशत (3)

⁵ यमत्यमिव वाजिनं (1), मृजन्ति योषणो दश (2),
वने क्रीलन्तम् अति अविं (3)

⁶ तं गोभिः वृषणं रसं (1), मदाय (2), देववीतये (3),
सुतं (4), भराय (5), सं सृज (6)

9.6.7:

The outpressed Soma, divine (1,3),
flows in a stream to the god Indra (2).

(The stream) with the milk (of knowledge) will nourish (Indra) (4).⁷
[*pipayat*: nourished]

9.6.8:

The pressed out Soma flows swiftly with a perfect cry (2),
to the soul of the yajna (1).

He protects the ancient seer-wisdoms (3).⁸

[*svānah*: to make a sound, to cry, (5.10.5), (5.25.8);
sushvānah: making a perfect sound; S suggests a variety of meanings,
without giving any reasons]

9.6.9:

O seeker of Indra, purify the rapturous (Soma) (1),
for the advent (of Indra), O most rapturous one (2).

You establish the Word (of wisdom) in the secret places (3).⁹

7. His Laws of Action

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;

Metre: Gāyatrī

9.7.1: The paths of the laws of Truth

9.7.2: Soma enters the waters

9.7.3: Soma cries out in delight

9.7.4: He enters the Sun-world

9.7.5: Soma destroys the demons

9.7.6: His sound conquers thought

⁷ देवो (1), देवाय धारय इन्द्राय पवते (2), सुतः (3), पयो यदस्य पीपयत् (4)

⁸ आत्मा यज्ञस्य (1), रंसा सुष्वाणः पवते सुतः (2), प्रत्यं नि पांति काव्यम् (3)

⁹ एवा पुनान इन्द्रयुः मदै (1), मदिष्ट वीतयै (2), गुहा चित् दधिष्टे गिरः (3)

9.7.7: His laws of action are also of delight

9.7.8: Those with knowledge get the energy

9.7.9: Heaven and earth

9.7.1:

The Soma-delight creates (1),

the paths of the laws of Truth (embodying) beauty (2).

Know the method of yoking to these paths (3).¹

[*sushriyam*: one with beauty, (3.3.5); *vidānā*: to know (S);

dharman: in the law, (5.15.2)

asṛgram: created, (1.7.4); occurs in eleven mantrās of Maṇḍala 9. *asṛgrān* in (9.46.1), ‘to loosen’ is its variant. Recall that creation in Veda is to loosen something already there.]

9.7.2:

The streams of supreme honey (flow on) (1),

and the great (Soma) enters the waters (2).

The offering of Soma is to be adored over other offerings (3).²

[*vi gāhate*: enter. Line 2 is similar to line 2 in (9.3.6)]

9.7.3:

The supreme word yoked to the Soma the showerer (1),

cries out in delight (2),

in the abodes along the path of Truth (3).³

[*vane*: in delight; *pra ava chakradat*: to sound (S)]

¹ असुग्रभिन्दवः (1), पृथा धर्मैन् ऋतस्य सुश्रियः (2),

विदाना अस्य योजनम् (3)

² प्रधारा मध्यो अग्नियो (1), महीरपो वि गाहते (2), हृविर्हृविष्णु वन्धः (3)

³ प्रयुजो वाचो अग्नियो वृष (1), अव चक्रदत् वनै (2),

सदाभि सत्यो अध्वरः (3)

9.7.4:

Clothed in the nights (2),
 the seer with his seer-wisdoms, enters the Sunworld (1,3),
 and conquers the steeds of plenitude (4).⁴
 [vaśānah: clothed, inhabiting; vājī: steed of plenitude, (5.30.14);
 sisāsati: to conquer, (8.103.11), (9.3.4)]

9.7.5:

When the worshipper makes the Soma to journey (5),
 then the flowing Soma like a king (1,3),
 destroys the demonic confronters and human foes (2,4).⁵
 [mr̥vanti: journeys, (6.2.6);
 sīdati: to sit (usual meaning); abhi sīdati: sit upon (the foes), to
 destroy]

9.7.6:

The beloved (Soma) is seated in the luminous woods (2),
 after passing through the purifier of sense mind (1).
 His sound conquers the thought (3).⁶
 [priyah: beloved (of the gods); vana: woods of delight;
 mati: thought, (10.11.6);
 hari: luminous, green;
 vanuṣhyan: conquering, (6.6.6)]

9.7.7:

He goes rapturously together with Vāyu, Indra, Ashvins (1),
 His laws of action are also of delight (2).⁷
 [dharmāṇām: laws of action, (8.43.24)]

⁴ परि यत् काव्या कविः (1), नृम्णा वसानो (2), अर्षति स्वः (3),
 वाजी सिषासति (4)

⁵ पवमानो (1), अभि स्मृधो विश्वो (2), राजेव (3), सीदति (4),
 यदीम् कृण्वन्ति वेधसः (5)

⁶ अव्यो वारे (1), परि प्रियो हरिवनेषु सीदति (2), रेभो वनुष्यते मृती (3)

⁷ स वायुमिन्द्रमृश्विनो साकं मदेन गच्छति (1), रणा यो अस्य धर्मभिः (2)

9.7.8:

The sweet Soma flows in waves to Mitra, Varuṇa and Bhaga (1).
 Those who have the knowledge get the energies (or happiness) (2).⁸
 [shakma: energies to do work, (2.38.4); Bhaga: see (9.109.13)]

9.7.9:

Conquer for us, O heaven and earth (1,5),
 the felicities with delight (2),
 the inspired knowledge (or hearing) and the treasure (4),
 for the gain of plenitude (3).⁹

8. Knower of Sun-world

Rishi: Asitah Kāshyapah, Devalah Kāshyapah;
 Metre: Gāyatrī

9.8.1: Soma and Indra

9.8.2: Vāyu and Ashvins

9.8.3: To sit in the source of Truth

9.8.4: The ten cleansers and seven thoughts

9.8.5: Loosened to flow through sense mind

9.8.6: Soma puts on a robe of Rays

9.8.7: Enter your friend Indra

9.8.8: Rain and light from heaven

9.8.9: Knower of the Sun-world

9.8.1:

The Soma flows to dear Indra who desires it (1),
 and increases his hero-strengths (2).¹

[Indra is dear to Soma; also Indra desires Soma.]

⁸ आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः (1), विदाना अस्य शक्मभिः (2)

⁹ अस्मभ्यं रोदसी (1), सुर्यि मध्वो (2), वाजस्य सातये (3),

श्रवो वसूनि (4), सं जितम् (5)

¹ एते सोमा अभि प्रियम् इन्द्रस्य कामम् अक्षरन् (1), वर्धन्तो अस्य वीर्यम् (2)

9.8.2:

The pure Soma in the vessels go to Vāyu and Ashvins (1).
May they establish in us hero-strengths (2).²

9.8.3:

The pure Soma is desired for Indra's achievements (1).

Impel him to sit in the source of Truth (2).³

[*hārdi*: heart's desire, (9.60.3); occurs 6 times in Mandala 9.]

9.8.4:

The ten who impel rub him bright (1).

The seven thoughts urge him (2).

The illumined seers take delight in you (3).⁴

[*amādīshuh*: take delight in you, (occurs once);

sapta: seven; In the Veda, seven refers to the seven planes of consciousness with the lower three (matter, life, mind), the upper three (*sat*, *chit*, *ānanda*) and the fourth one (*svar* or *mahas* or *vijnāna*). Each plane has its unique thought (*dhīti*), chant (*vāṇi*), Rishi etc., *sapta r̥shayāḥ* appears in (9.107). For details, see 'Rig Veda Samhita: Fourth Maṇḍala' (SAKSI), appendix 7.

kshipah: those who impel, (9.46.6); related to the ten brides in (9.1.7); could be the five organs of senses and the five organs of action.

Line 1 is similar to (9.15.8);]

² पुनानासं: चमूषदो गच्छन्तो वायुमंशिना (1), ते नौ धान्तु सुवीर्यम् (2)

³ इन्द्रस्य सोम् राधसे पुनानो हार्दि (1), चोदय कृतस्य योनिमासदम् (2)

⁴ मुजन्ति त्वा दश क्षिपो (1), हिन्वति सप्त धीतयः (2),
अनु विप्रा अमादिषुः (3)

9.8.5:

O Soma you have been loosened (to flow) through sense-mind (2); we clothe you with the rays for the delight of the gods (1,3).⁵

[*srjānam*: loosened;

meṣhyāḥ: sheep, sense-life or sense-mind]

9.8.6:

The purified Soma in the bodies is resplendent and ruddy (1,3).

He puts on the robe of rays (2,4).⁶

[*hariḥ*: resplendent, (9.42.1); *aruṣhāḥ*: ruddy in glow, (2.10.2)

gavyāni: pertaining to rays; related to cows (S)

kalasha: material body (*annamaya kosha*) of a person; the related sheaths, the vital body (*prāṇamaya*) and mental body are denoted as two bowls. See (9.20:6).]

9.8.7:

O lord of plenty, flow towards us (1).

Kill all our enemies (evil-forces) (2).

Enter your friend Indra (3).⁷

[*maghonaḥ*: lord of plenty (Soma), (7.12.2); For S this epithet refers to the human worshipper]

9.8.8:

May the rain (of felicities) and light from the heaven (1),
flow down on the earth (2).

O Soma, uphold our strength in battles (3).⁸

⁵ देवेभ्यः त्वा मदाय् (1), कं सृजानमति मेर्ष्यः (2), सं गोभिः वासयामसि (3)

⁶ पुनानः कलशोऽव्या (1), वस्त्राणि (2), अरुषो हरिः (3), परि गव्यानि अव्यत (4)

⁷ मृघोन् आ पंवस्व नो (1), जहि विश्वा अप द्विष्टः (2),

इन्द्रो सखायुमा विश (3)

⁸ वृष्टि दिवः परि स्व द्युम्नं (1), पृथिव्या अधिं (2), सहौ नः सोम पृत्सु धाः (3)

9.8.9:

You are the knower of the Sun-world (*svar*) (2),
 we invoke you the drink of Indra, divine in vision (1),
 for enjoying the impulsions and the soul-formations (3).⁹
 [*nṛchakṣhaśam*: divine in vision, (8.10.17);
bhakṣhimahi: for enjoying (7.96.6), (7.98.6); Line 3 here is in (7.96.6);
prajām: soul-formations;]

9. Undefeated and youthful

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
 Metre: Gāyatrī

9.9.1: Respect Soma as a growing child
 9.9.2: You have an abode within (us)
 9.9.3: The Son illumined others on his birth
 9.9.4: Placed in the seven thoughts
 9.9.5: Undefeated and youthful
 9.9.6: He satisfies the divine rivers
 9.9.7: Guard us while we do work
 9.9.8: Make the path effective
 9.9.9: Grant us the inspired knowledge and hero-strengths

9.9.1:

The seer (Soma) most dear to the heaven (1),
 is to be placed (carefully) as a growing child (2).
 The outpressed Soma, the seer-will (Soma) flows (3).¹
 [SV (476, 935); (variant)]

[*naptre*: child, (5.7.1); *vayāmsi*: expanding powers (3.3.7);
suvānah: pressed out]

⁹ नृचक्षसं त्वा वृयम् इन्द्रपीतं (1), स्वर्विदम् (2), भक्षीमहि प्रजामिषम् (3)

¹ परि प्रिया दिवः कविः (1), वर्यांसि नस्यौर्हितः (2),
 सुवानो याति कविक्रतुः (3)

9.9.2:

O beloved (Soma), full of gladness, arrive with the light (2,4),
 to the aspirant free of harm (3),
 praising you more and more for your having an abode (1).²
 [chanishṭhā: full of gladness, (8.74.8); vīṭī: with the light, (6.6.1)
 prapra: more and more, (7.8.4);
 kṣhaya: abode (within the aspirant);]

9.9.3:

The Son, pure, as soon as he was born (1,3,5),
 he illumined the mothers and others born of them (2,4,6).
 He is the increaser of Truth, he is great and vast (7).³
 [mahān: vast, (10.4.2); mighty (10.6.4); mahī: great, (7.2.6);]

9.9.4:

He (Soma) is placed in the seven thoughts (1).
 Free of harm, he is pleased with the seven rivers (2);
 they make him, the sole one, the undecaying, to grow (3).⁴
 [akṣhi: undecaying (S); nadyaḥ: rivers, see (9.9.6);
 sapta: see (9.8.4), (9.10.7)]

9.9.5:

O Indra, Soma is placed in your workings (3).
 He (Soma) dwells in them (rivers) (1),
 he is undefeated and youthful (2).⁵

² प्रप्र क्षयाय पन्यसे जनाय (1), जुष्टौ (2), अदुहै (3),
 वीति अर्षं चनिष्ठ्या (4)

³ स सुनुः (1), मातरा (2), शुचिः (3), जातो (4), जाते (5), अरोचयत् (6),
 महान् मही क्रतवृधा (7)

⁴ स सप्त धीतिभिर्हितो (1), नद्यौ अजिन्वत् अदुहः (2),
 या एकमक्षि वावृधुः (3)

⁵ ता अभि सन्तम् (1), अस्तृतं मुहे युवानम् (2),
 आ दधुः इन्दुम् इन्द्र तव ब्रते (3)

[Line 3: The rivers place Soma in Indra (S).

santam: to dwell, (5.8.3)]

9.9.6:

The immortal carrier of offering sees the seven rivers (1).

Being full like a well, he satisfies the divine (rivers) (2).⁶

[*vāvahīḥ*: he who carries all, Soma (S); *krivīḥ*: well; Soma (S)]

9.9.7:

(O Soma) the male, guard us while doing the work (1).

O Soma the purifier, kill (the demons), (3),

the powers of darkness who battle us (2).⁷

[*kalpeśu*: during effective performance of work; during rites (S) (occurs only once); variants of *kalpa* occur with the meaning, 'make effective'.]

9.9.8:

Make the path effective for the chant of the new hymn (1).

Blaze forth your radiance as of old (2).⁸

[*navyase*: new; *sūkta*: hymn;

navīyase: chanting; *navīnot*: *nūnot*: sounding, (6.3.7);

sādhayā: effective, perfect]

9.9.9:

O flowing Soma, grant us the great inspired knowledge,
the Ray-cows, the life-energies (horses) and the hero-strengths (1).

Give us the power of intelligence (2),

and (the light of) the Sun-world (3).⁹

⁶ अभि वह्निरमर्त्यः सप्त पङ्क्यति वावहिः (1), क्रिविः देवीः अंतर्पयत् (2)

⁷ अवा कल्पेषु नः पुमः (1), तमासि सोम योध्या (2), तानि पुनान जह्ननः (3)

⁸ नू नव्यसे नवीयसे सुक्तायं साधया पथः (1), प्रत्नवत् रौचया रुचः (2)

⁹ पवमान् महि श्रवो गामश्च रासि वीरवंत् (1), सना मेधां (2), सना स्वः (3)

10. Subtle Doors

Rishi: Asitah Devalah and Kāshyapah

Metre: Gāyatrī

9.10.1: Seeking inspired knowledge

9.10.2: Soma rushes into the arms of workers

9.10.3: Anointed by seven founders

9.10.4: Soma pressed out for giving bliss

9.10.5: Somās create felicities at dawn

9.10.6: Subtle doors within opened

9.10.7: Seven kinsmen and seven equal invokers

9.10.8: I unite my eyes with the Sun

9.10.9: Indra sees the lovable Soma

9.10.1:

Seeking inspired knowledge (2),
 Soma-streams have come for the felicities (3),
 making a sound like the chariots or like the steeds of war (1).¹
 [somāsah: the streams or outpourings of Soma. Often rendered as somās, with these implied meanings.]

9.10.2:

The Soma-streams are established in the arms (of aspirants) (2),
 to do the work swiftly like the chariots (1),
 or like labourers carrying a load (happily) (3).²
 [Recall that Soma is generated by conscious work, such as performing the yajna rites or doing manual work like carrying a load.]

¹ प्र स्वानासो रथा इव अर्वन्तो न (1), श्रवस्यवः (2),

सोमासो राये अक्रमुः (3)

² हिन्द्वानासो रथा इव (1), दधन्विरे गमस्त्योः (2), भरासः कारिणामिव (3)

9.10.3:

Somās are anointed with the rays (2),
 just as kings or yajna are (surrounded) by utterances (1,3);
 (are anointed) by the seven founders of many things (4).³
 [dhātṛbhiḥ: founders of many things, (4.7.1)]

9.10.4:

The Soma is pressed out for giving bliss (1);
 The streams of outpressed (Soma) arrive (3),
 to greater the words (2).⁴

[SV (485, 1122); (variant); (madho in SV, sutah in RV);
 barhaṇā: greatness, (5.71.1); increased, (1.52.11)]

9.10.5:

(Somās) are the drink for Vivasvan (1).

They create the felicities of dawn (2).

(The Somās) of the Sunworld spread their subtle powers (3).⁵

[sūrāḥ: from the Sun world, (10.8.3), the flowing Soma (S), (occurs once); bhagam: felicities, (6.13.2)]

9.10.6:

The ancient singers of the hymns (2,4),
 and the men with masculine might in their passion (5),
 open the subtle doors (within us) (1,3).⁶

³ राजानो न प्रशस्तिभिः (1), सोमास्तो गोभिरञ्जते (2), यज्ञो न (3),
 सूस धृतूभिः (4)

⁴ परि सुवानास इन्द्रवो मदाय (1), बृहणा गिरा (2), सुता अर्षन्ति धारया (3)

⁵ आपानासौ विवस्वतो (1), जनन्त उषसो भगम् (2),
 सूरा अण्वं वि तन्वते (3)

⁶ अप द्वारा (1), मतीनां प्रत्वा (2), क्रृष्णन्ति (3), कारवः (4),
 वृष्णो हरस आयवः (5)

[*harasa*: in their passion;

The subtle doors are usually closed and prevent the divine energies from coming into our bodies. These doors can be opened by the power of delight associated with the singers or those doing conscious work sincerely. Recall the note on these doors in (9.5.5).]

9.10.7:

The sole abode (of Soma) is surrounded by (3),
the seven intimate allies and (the seven) equal invokers (2),
are seated there (1).⁷

[*samīchī*: equal, (2.13.6);

samīchināsah: equal companions, (3.29.6);

padam: abode, (8.102.14)]

9.10.8:

I take the navel of the yajna into my navel (1).

I unite my eyes with the Sun (2).

May I extract the essence from the Son of the seer (Soma) (3).⁸

[Son of seer: one aspect of the seer (Soma);

duhe: extract the essence, (1.105.2)]

9.10.9:

The illumined seer (Indra) sees with his (divine) eyes (4),

the seat in the heaven where *adhvaryūs* (2),

have secretly placed, the lovable (Soma) (1,3).⁹

[Note that the 'seat' and 'heaven' are subtle, within the subtle body of man. *adhvaryu*: priest of the pilgrimage-journey; the soul of man doing the inner yajna.]

⁷ समीचीनासं आसते (1), होतारः संसजामयः (2), पदमेकस्य पिप्रतः (3)

⁸ नाभा नाभिं न आ ददे (1), चक्षुश्चित् सूर्ये सचा (2),
क्वेः अपत्यमा दुहे (3)

⁹ अभि प्रिया (1), दिवस्यदम् अध्वर्युभिः (2), गुहा हितम् (3),
सूरः पश्यति चक्षसा (4)

11. Sweetness in Work

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

- 9.11.1: Men who seek the gods
- 9.11.2: Atharvana seers mix Soma with milk
- 9.11.3: Peace to Ray-cows and people
- 9.11.4: Illumine Soma (within) with chants
- 9.11.5: Sweetness rushes into the Soma by work
- 9.11.6: Approach Soma with surrender
- 9.11.7: Accomplishes every task
- 9.11.8: Indra, the lord of mind (*manasaspati*)
- 9.11.9: Grant us riches with perfect energy

9.11.1:

Sing to the pure-flowing Soma-delight, O men (1),
who aspire for the gods (2).¹

[*iyakṣhati*: to aspire, (10.11.6)]

9.11.2:

The seekers of gods, Atharvaṇa (seers) have mixed (5,2),
the honeyed milk of knowledge with the divine (Soma) (1,3),
(to be offered to) the god (Indra) (4).²

9.11.3:

O Soma, may you flow to us (1),
giving peace and happiness to Ray-cows, people (2),
to the life-energies and the growths of earth, O king (3).³

¹ उपास्मै गायता नः पवमानाय इन्द्रै (1), अभिं देवौ इवश्वते (2)

² अभि ते मधुना पयो (1), अर्थर्वाणो अशिश्रयुः (2),
देवं (3), देवार्थ (4), देवयु (5).

³ स नः पवस्व (1), शं गवे शं जनार्थ (2), शमवते शं राजन् ओषधीभ्यः (3)

9.11.4:

Soma supports the worlds with his self-strength (1).
 With his rosy hue, he touches the heaven (of mind) (2).
 Worship (or illumine) Soma with chants (3).⁴
 [babhrave: support (the worlds), (2.33.8) (S);
 gātha: chants, (8.71.14);
 Line 3: (alt.) sing the illumined chant to Soma]

9.11.5:

Purify the Soma pressed out (2),
 with the stones worked by the hand (1).
 The sweetness (madhu) rushes into the Soma (madhau) (3).⁵
 [Soma is generated when one does work consciously with the hands.
 When the Soma is generated, the sweetness or delight rushes into it;
 the performer of work feels it.]

9.11.6:

Approach Soma in a spirit of obeisance (1).
 Mix the Soma with the curds of knowledge (2).
 Establish the delight in the mind (Indra) (3).⁶
 [dadhna: curds, a product of milk which symbolizes knowledge]

9.11.7:

You accomplish every task; you are the killer of the hostiles (1). Flow
 to give peace and happiness to the Ray-cows (2).
 You satisfy in succession the desires of gods (3).⁷
 [vicharshanih: accomplishes every work, (9.44.3)]

⁴ ब्रह्मे नु स्वतंवसे (1), अरुणाय दिविस्यृशे (2), सोमाय ग्राथमर्चत (3)

⁵ हस्तच्युतेभिः अद्रिभिः (1), सुतं सोमं पुनीतन (2), मधौ आ धौवता मधु (3)

⁶ नमसा इत् उर्प सीदत (1), दृशा इत् अभि श्रीणीतन (2),

इन्दुमिन्द्रे दधातन (3)

⁷ अमित्रहा विचर्षणिः (1), पवस्व सोमं शं गवै (2), देवेभ्यो अनुकामकृत् (3)

9.11.8:

O Soma, you flow to be drunk by Indra (1),
the lord of mind for giving him rapture (2,4).

You are poured around the mind (3).⁸

[Lord of the mind: *manasaśpatih*; could refer to Soma also]

9.11.9:

O Soma, grant us the riches with perfect energy (1).

O delight, yoke us to Indra (god-mind) (2).⁹

12. Inside thought

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;

Metre: Gāyatrī

9.12.1: Soma-flows created in heaven

9.12.2: Wise seers call Indra to drink Soma

9.12.3: Soma dwells in the home within

9.12.4: You see all

9.12.5: Soma-delight born of solar light

9.12.6: Soma impels speech

9.12.7: You are inside the thought

9.12.8: Flows in a stream of wisdom

9.12.9: Uphold riches with splendour

9.12.1:

The flow of the out-pressed Soma-delight has been created (1),
in the home of Truth, O Soma (2).

This most sweet (Soma-delight) is for Indra, the god-mind (3).¹

[*asṛgram*: created, (9.7.1)]

⁸ इन्द्राय सोम् पातवे (1), मदाय् (2), परि षिव्यसे मनूषित् (3),
मनसूस्पतिः (4)

⁹ पवमान सुवीर्यं रुयं सोम रिरीहि नः (1), इन्द्रो इन्द्रैण नो युजा (2)

¹ सोमा असूग्रम् इन्दवः सुता (1), क्रतस्यु सादने (2), इन्द्राय मधुमत्तमाः (3)

9.12.2:

The wise seers call Indra to drink the Soma (1,3),
just as the mother-cows (call the) calves (2).²

9.12.3:

The wise (Soma) (3),
dwells in the home-within releasing the rapture (1),
which is like the waves of the ocean (2).

The Soma resides above the light (4).³

[*gauri*: light, since it is connected with *gau* symbolizing ray of light, (5.29.11); *shritah*: lodged, (5.11.3)]

9.12.4:

You see all from the navel of heaven (1).

You greater by veiling the senses (2).

O Soma, you are the seer who is strong of will (3).⁴

[*vāre*: veil, (9.50.3); *avyah*: sense-life and sense-mind, (9.50.3); see (9.6.1), (9.7.6); *mahiyate*: greater, (5.56.9);

sukratuh: one having perfect power of working, (5.25.9)]

9.12.5:

The Soma is in the vessels (human bodies) (1).

He is placed inside the strainer (2).

The Soma-delight is born of the solar light (3).⁵

[*sasvah*: solar light, (5.30.2); *sasvaje (pada)*: enters embracing (S) *kalasha*: see (9.8.6);]

² अभि विप्रा अनूषत् (1), गावो वृत्सं न मातरः (2), इन्द्रं सोमस्य पीतये (3)

³ मृदच्युत् क्षेत्रि सादने (1), सिन्धौः उर्मा (2), विपश्चित् (3),
सोमो गौरी अधि श्रितः (4)

⁴ दिवो नाभा विचक्षणो (1), अव्यो वारे महीयते (2),
सोमो यः सुक्रतुः कुविः (3)

⁵ यः सोमः कलशेषु आ (1), अन्तः पवित्र आहितः (2), तमिन्दुः परि षस्वजे (3)

9.12.6:

(Seated) in the Sun-world above the ocean (2),
the Soma-delight impels the speech (1).

He animates the sheath from which the honey-delight flows (3).⁶
[*jinvan*: to move, to animate, (3.3.7);
adhi viṣṭapi: top of the Sun-world, (10.123.2)]

9.12.7:

You are hymned eternally; you are the lord of delight (1).
You are inside the thought (2);
you give rich yield of milk (of knowledge)¹ (3).
You impel the ages of mankind (4).⁷

9.12.8:

Urged by the heaven (2),
the Soma, the seer, flows in a stream of wisdom (3),
to the beloved abode (of the worshipper) (1).⁸
[*padā* (in line 2): abode, used in line 1]

9.12.9:

You uphold the riches with multiple splendour (2),
coming to us swiftly, O pure-flowing, O delight (1,3).⁹
[*dhāraya*: to uphold, (6.8.6);
svābhuvam: *su-ābhuvam*: that comes swiftly, (5.6.3)]

⁶ प्र वाचुमिन्दुः इष्यति (1), समुद्रस्याधि विष्टपि (2),
जिन्वन् कोशौ मधुश्रुतम् (3)

⁷ नित्यस्तोत्रो वनुस्पतिः (1), धीनामन्तः (2), सर्वदुधः (3),
हिन्द्वानो मानुषा युगा (4)

⁸ अभि प्रिया (1), दिवः पृदा सोमौ हिन्द्वानो (2),
अर्षति विप्रस्य धारया कुविः (3)

⁹ आ पंवमान (1), धारय रुयि सुहस्तर्वर्चसम् (2), अस्मे इन्दो स्वाभुवम् (3)

13. Sits in the source of Truth

Rishi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.13.1: The perfected Soma for Indra
 9.13.2: Sing for the advent of gods
 9.13.3: Soma with massive strength
 9.13.4: Conquest of the plenty
 9.13.5: Bring us perfect hero-strength
 9.13.6: Soma swiftly comes
 9.13.7: Soma established in the doer of works
 9.13.8: You kill all the haters (of the word)
 9.13.9: Sit in the source of Truth

9.13.1:

The Soma delight purified by means of sense-mind (1,3)
 arrives in a thousand streams (2).

(It is) perfected for the use of Indra (4).¹

[*nīshkṛtam*: *nīh-kṛtam*: perfected or fully accomplished (1.2.6); occurs in maṇḍala 9 many times. See (9.15.1); *Vāyu*: life-energy; *atyavīh*: *ati-avīh*: through the sheep's (hair); through the net of sense-mind;]

9.13.2:

O those desirous of protection (2),
 sing aloud for the wise pure-flowing Soma (1,3),
 pressed out for the advent of the gods (4).²

¹ सोमः पुनानो (1), अर्षति सुहस्रधारो (2), अति-अविः (3), ..

वायोः इन्द्रस्य निष्कृतम् (4)

² पवमानम् (1), अवस्यवो (2), विप्रमभि प्र गायत (3),

सुष्वाणं देववीतये (4)

9.13.3:

The Soma with massive strength (2),
 flows for the conquest of plenty by the singer (1,3),
 and also for the advent of gods (4).³

9.13.4:

O Soma-delight with hero-strengths (3),
 luminous, and with vast impulsions (2),
 flow to us for the conquest of the plenty (1).⁴

9.13.5:

May the outpressed divine Soma-delight (3),
 bring us the felicities in thousands (1),
 and also perfect hero-strengths (2).⁵

[*ā pavantām*: bring (S); to strēam]

9.13.6:

Like steeds impelled by their drivers (1),
 may the (Soma) swiftly come out of the cover of sense-mind (2,4),
 for the conquest of the plenty (3).⁶

[*vi as̄gram*: to come out; manifest, (1.9.4)]

9.13.7:

Making a lowing noise, the Soma-delight enters (1),
 (the strainer) like calves coming to their mother-cows (2).
 (The Soma) is established in the hands (of the doer of work) (3).⁷

³ पवन्ते वाजसातये (1), सोमाः सहस्रपाजसः (2), गृणाना (3), देवर्वीतये (4)

⁴ उत नो वाजसातये पवस्व (1), वृहतीरिषः द्युमत् (2), इन्द्रो सुवीर्यैम् (3)

⁵ ते नः सहस्रिणं रयिं पवन्ताम् (1), आ सुवीर्यैम् (2),
 सुवाना देवासु इन्दवः (3)

⁶ अत्या हियाना न हेतृभिः (1), असृग्रं (2), वाजसातये (3),
 वि वारम् अव्यम् आशवः (4)

⁷ वाशा अर्षन्ति इन्दवो अभि (1), वृत्सं न धेनवः (2), दधन्ति रे गर्भस्त्योः (3)

9.13.8:

O pure-flowing Soma, while making a sound (2),
you kill all the haters (3).

You are cherished by Indra and are satisfying (1).⁸

[The stones (*adri*) which crush and release Soma often symbolise Indra's Vajra which makes the thundering sound,
matsarāḥ: satisfying, (1.15.1)]

9.13.9:

O pure-flowing Soma, you have the vision of Sun-world (2).

You kill the non-givers (1).

You sit in the source of Truth (3).⁹

14. Lodged in doers of work

Riṣhi: Asitāḥ Kāshyapāḥ, Devalāḥ Kāshyapāḥ;

Metre: Gāyatrī

9.14.1: Lodged in the doers of work

9.14.2: Those desirous of work

9.14.3: Knowledge-rays dwell in Soma

9.14.4: Scatters the impurity

9.14.5: Form as that of knowledge

9.14.6: Flows from its lodging

9.14.7: Those who throw the light

9.14.8: You desire our welfare

9.14.1:

The seer (Soma) flows around like the waves of the river (1).

Soma is lodged in the doers of work and supports them (2);

He is desired by many (3).¹

[SV (486);]

⁸ जुष्ट इन्द्राय मत्स्तःः (1), पवमान् कनिंक्रदत् (2), विश्वा अप् द्विषो जहि (3)

⁹ अपघ्नन्तो अराण्यः (1), पवमानाः स्वर्द्धशः (2), योनौ क्रतस्यं सीदत (3)

¹ परि प्रासिष्यदत् कुविः सिन्ध्यौः ऊर्मौ (1),

अधि श्रितः कारं बिभ्रत् (2), पुरुस्मृहम् (3)

[Recall that joy released in work upholds the doers of the work.
kāram: doers of work, (5.29.8); *adhi shrītah*: lodged; (9.12.3), (9.86.8);]

9.14.2:

The allies, desirous of work, along with the five hosts (2),
 have perfected the words (of praise) (1,3),
 for the Soma who upholds all (4).²

[*pariṣhkṛtah*: *pari-kṛtah*: (pada): perfected, (8.39.9);
pañcha vrātā: five hosts (3.26.6), probably the powers of the five
 planes, see (9.101.9);

dharṇasim: one who upholds (everything), (9.2.2)]

9.14.3:

The All-gods rejoice (2),
 in the powerful essence of Soma (1),
 in which the knowledge rays dwell (3).³

9.14.4:

He rushes (through the strainer), (2),
 tearing and scattering the arrows (of impurity) in his body (1,3).
 Then he unites with his ally (Indra) (4).⁴

[*jahat*: scattering, (1.36.16); *nirināti*: (he) tears, (1.127.4);]

² गिरा (1), यदी सबन्धवः पञ्च ब्राता अपस्यवः (2),
 परिष्कृष्णवन्ति (3), धर्णसिम् (4)

³ आदस्य शुभ्यिणो रसे (1), विश्वै देवा अमत्सत (2), यदी गोभिः वसायते (3)

⁴ निरिणानो (1), वि धावति (2), जहूत् शयाणि तान्वा (3),
 अत्रा सं जिप्रते युजा (4)

9.14.5:

(Soma is) rubbed bright and pure by the youthful (Agni-force) (2),
just as the Sun purifies the daughters (of Aditi) (1).

Thus Soma is given shape (or form) as that of knowledge (3).⁵

[*nirṇijam*: shape, form, (8.10.23); *naptīḥ*: daughters, (of Aditi), (9.69.3);
vivasvataḥ: Sun, (8.39.3); *yajamāna*]

9.14.6:

With (the aid of) subtle forces (3),
the Soma from its lodging (1),
flows sideways to the knowledge (of Indra) (2).

He makes a sound recognized (by aspirants) (4).⁶

[*gavyā*: knowledge, (1.140.13); *ati jīgāti*: journeys across;
tirashchatā: oblique way or sideways, (4.18.2);
anyā: subtle forces, see (9.15.1), (9.16.2), (9.26.1)]

9.14.7:

Those who throw the light (1),
grab the back of the powerful (Soma) and cleanse him (5,3),
unite him with Indra, the lord of impulsions (2,4).⁷

[*iṣhaspatim*: lord of impulsion, Indra; *marjayanta*: cleanse;
kṣipāḥ: those who throw the light (or offering), (9.8.4), (9.15.8)]

⁵ नसीभिः यो विवस्वतः शुभ्रो न (1), मामृजे युवा (2),

गा: कृष्णानो न निर्णिजम् (3)

⁶ अति श्रिति (1), तिरथता गृव्या जिगाति (2), अणव्या (3),
वश्यम् इयर्ति यं विदे (4)

⁷ अभि क्षिपः (1), समग्मत (2), मर्जयन्तीः (3), इषस्पतिम् (4),
पृष्ठा गृभ्णत वाजिनः (5)

9.14.8:

Taking all the felicities of the Heaven and the Earth (1),
come to us, whose welfare you desire, O Soma (2).⁸
[*marmṛṣhat*: to touch, (1.140.5)]

15. Perfect Activity

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.15.1: Soma advances to the perfect activity of Indra

9.15.2: The vast extension of godhead

9.15.3: Goes along a bright path

9.15.4: Establishes his might in the aspirant

9.15.5: Lord of streams

9.15.6: Overpowers hidden evil

9.15.7: Human beings collect Soma

9.15.8: Cleanse him with seven thoughts

9.15.1:

Soma advances, heroic with swift chariots (2),
by the force of subtle thought (1),
to the perfected activity (or perfected field) of Indra (3).¹

[*dhiyā aṇvya*: force of subtle thought;

aṇvibhīḥ: subtle thought-powers, (1.3.4), (9.1.7), (9.16.2) (fingers for S)
Line 3: Soma comes to the perfect action, designed by Indra]

9.15.2:

(Soma) takes many forms of thought (1),
to arrive at that vast extension (or formation) of the godhead (2),
where the immortals are present (3).²

⁸ परि दिव्यानि ममृशद् विश्वानि सोम् पार्थिवा वसूनि (1), याहि अस्मयुः (2)

¹ एष धिया याति अण्व्या (1), शूरो रथैभिराशुभिः (2),

गच्छन् इन्द्रस्य निष्कृतम् (3)

² एष पुरुष धियायते (1), बृहते देवतातये (2), यत्रामृतास् आसते (3)

9.15.3:

He is placed within and led along a bright path (1).

At each impulsion, they effectuate (your activities) (2).³

[Line 2: The workers offer the Soma prepared for the various gods, each offering done under an impulsion.

tuñje: impulsion, (1.7.7);

bhūrnayah: to support; to make your activities effective, (1.55.7), (9.17.1);]

9.15.4:

He tosses his horns and sharpens them (1).

He, the lord of hosts and the showerer (2),

establishes his strengths (in the aspirant) by his might (3).⁴

[*nṛmṇā*: strengths, (5.19.2);

yūtha: host]

9.15.5:

With his golden rays, he, the steed of swiftness proceeds (1);
the rays (of Soma) are bright and pure (2).

He becomes the lord of the streams (3).⁵

[*vājī*: steed of swiftness, (1.66.2)]

9.15.6:

He travels overpowering with his strength (2),
the hidden evil forces (1).

He descends upon them who are doomed to destruction (3).⁶

[*yayih*: to travel, (5.87.5);

shādeshu: those doomed to die (the rākshasās) (S), (occurs once);

vasūni: concealed, (S); *pibdanā*: hostiles, (6.46.6);]

³ एष ह्रितो वि नीयते अन्तः शुभ्रावता पथा (1), यदी तु जन्मि भूर्णयः (2)

⁴ एष शृङ्गाणि दोधुवत् शिराते (1), यूथ्यो वृषा (2), नृम्णा दधान् ओजसा (3)

⁵ एष रुक्मिभिः ईयते वाजी (1), शुभ्रेभिरुंशुभिः (2), पतिः सिन्धूनां भवन् (3)

⁶ एष वसूनि पिब्दना (1), परुषा ययिवाँ अति (2), अव शादैषु गच्छति (3)

9.15.7:

Human beings collect the pure Soma in their bodies (1).
 (The Soma) is the bestower of great impulsion (2).⁷
 [upā *mṛjanti*: collect (S); *drōṇeṣhu*: bodies; vessels (S);
marjyam: made bright and pure;]

9.15.8:

The ten throwers light rub him pure and bright (1),
 with the seven thoughts and their perfect powers (2).
 (They render him) most rapturous (3).⁸
 [svāyudham: *sū-āyudham*: Powers which support the life-span (āyu);
 perfect weapons; they are needed to ward off the hostile powers who
 cause impurity;
 Line 1 appears to be a variant of line 1 in (9.8.4)]

16. Becoming Conscious

Riṣhi: Asitāḥ Kāshyapaḥ, Devalāḥ Kāshyapaḥ;
 Metre: Gāyatrī

9.16.1: Soma gallops like a steed

9.16.2: Will-power associated with discernment

9.16.3: Soma is inviolate amidst waters

9.16.4: Soma becomes conscious

9.16.5: Prostrations of surrender to Indra

9.16.6: Purified in the robe of sense-mind

9.16.7: Nourishes the arranger of works

9.16.8: You purify the body of the wise

⁷ एतं मूजन्ति मर्ज्यम् उप द्रोणेषु आयवः (1), प्रचक्राणं महीरिषः (2)

⁸ एतम् त्यं दश क्षिपो मूजन्ति (1), सुस धीतयः स्वायुधं (2), मदिन्तम् (3)

9.16.1:

The Soma pressed out offers protection (1).
 He gives rapture to the forceful one (Indra) (2).
 After his creation, he gallops like a steed (3).¹
 [takta: galloping, (6.32.5), (9.32.4);
ghṛṣhvaye: the forceful, (1.37.4), (9.2.8);
oṇim: protection, (1.61.14); *oṇyoḥ*: (9.65.11);]

9.16.2:

By the will-power associated with discernment (1),
 the Soma-food clothes itself with the waters which lead (2),
 and clings to the knowledge-rays in the subtle powers (3).²
 [rathyam: a charioteer, to lead;
andhasa: Soma-food;
saschire: cling to, (5.20.2); *vasānah*: clothing himself, (9.7.4), (4.5.15)]

9.16.3:

Soma is inviolate and unapproachable amidst the waters (1).
 Release the Soma into the strainer (2);
 purify it for the drink of the god-mind (Indra) (3).³
 [anaptam: unapproachable (by foes), (occurs once);
dustaram: inviolate]

9.16.4:

Being purified (by the flow through) strainer (1,3),
 Soma becomes conscious (2),
 and arrives at the yajna (4).
 He is seated in the world of session by his will-power (5).⁴

¹ प्र तैं सोतारं ओण्यो रसं (1), मदाय घृष्यते (2), सग्नो न तुक्ति एतशः (3)

² क्रत्वा दक्षस्य (1), रथ्यमपो वसानम् अन्धसा (2),
 गोषाम् अणवेषु सश्रिम (3)

³ अनेतम् अप्सु दुष्टं सोमं (1), पवित्रं आ सूज (2), पुनीहि इन्द्राय पातवे (3)

⁴ प्र पुनानस्य (1), चेतसा सोमः (2), पवित्रै (3), अर्षति (4),
 क्रत्वा सुधस्यम् आसदत् (5)

9.16.5:

With prostrations of surrender, the Soma clings to Indra (1,3),
in the great battle (2).⁵

[*kāriṇah*: powerful (S);
asṛkṣhata: cling, (9.46.2)]

9.16.6:

Purified in the robe of sense-mind (1),
attaining all the glories (2),
the Soma stands amidst the knowledge-rays like a hero (3).⁶
[*shriyah*: glories, (7.15.5)]

9.16.7:

The stream of the outpressed Soma (comes) (2),
from a height nourishing the ordainer like the heaven (1,3).
The Soma effortlessly enters the strainer (4).⁷
[*vedhasah*: creator; ordainer of sacrifice who arranges all the works
in the inner or outer yajna;
pipyuṣhī: nourishing]

9.16.8:

You purify the body of the wise person (2),
among human beings, O Soma (1,3).

You rush through the cover of the sense-mind (4).⁸
[*tanā*: body, (2.2.1)]

⁵ प्र त्वा नमौभिः इन्द्रव इन्द्रु सोमा असृक्षत (1),
महे भराय (2), कारिणः (3)

⁶ पुनानो रूपे अव्यये (1), विश्वा अर्षन् अभि श्रियः (2),
शूरो न गोषु तिष्ठति (3)

⁷ दिवो न सानु पिप्युषी (1), धारा सुतस्य (2), वेधसः (3),
वृथा पवित्रै अर्षति (4)

⁸ त्वं सोम (1), विपश्चित् तना पुनान् (2), आयुषु (3),
अव्यो वारं वि धावसि (4)

17. Truth and Beauty

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.17.1: Soma quickly kills Vṛtra

9.17.2: Flows to Indra like rain

9.17.3: High waves of Soma

9.17.4: He is increased by chants

9.17.5: You impel us like the Sun

9.17.6: Wise singers laud you

9.17.7: Formation of godheads (in man)

9.17.8: Know about Truth and beauty

9.17.1:

Like rivers falling down in a steep place (1),

Soma pierces and kills the Vṛtra-demons (2).

Soma quickly comes out (of the strainer) (3).¹

[*asṛgram*: to come out; to manifest, (9.13.6), (9.7.1);

āshavah: swift, (5.6.1);]

9.17.2:

When pressed out the streams of Soma-delight (1),

flow to Indra, like rain to the earth (2,3).²

9.17.3:

The satisfying Somaa, with its high waves (1),

which cause delight enters the strainer (2).

For the sake of seekers of gods, it destroys the Rākshasas (3).³

[*matsara*: to cause delight]

¹ प्र निष्ठेनैव सिन्ध्यवो (1), घन्तौ वृत्राणि भूर्णैः (2),
सोमा असृग्रभ् आशवः (3)

² अभि सुवानास् इन्दवो (1), वृष्टयः पृथिवीमिव (2),
इन्द्रं सोमासो अक्षरन् (3)

³ अति-जर्मिः मत्सुरो मदः सोमः (1), पवित्रैः अर्षति (2),
विघ्नं रक्षांसि देवयुः (3)

9.17.4:

After being purified in the strainers (2),
he rushes into the bodies (1).
He is increased in the sacrifices by chants (3).⁴
[*kalasha*: material body, see (9.8.6)]

9.17.5:

Ascending beyond the three luminous worlds (1),
he blazes like the heaven (2).
Moving, you impel (us) like the Sun (3).⁵
[Line 2: (alt.) moving, you also impel the Sun (S); *na*: also, (6.2.4);
is̄hṇāśi: moving, (1.63.2);]

9.17.6:

The wise singers laud you who is at the head of the yajna (1).
They uphold something dear to your vision (2).⁶

9.17.7:

The wise persons desirous of protection (3),
and the gods with their thoughts (2),
make the master of plenitude bright and pure (1,4),
in the formation of godheads (5).⁷
[*avasyavāḥ*: those who crave for protection;
devatātaye: in the formation of godhead (with human beings),
(9.15.2);

⁴ आ कुलशैषु धावति (1), पवित्रे परि विच्यते (2), उक्थैः यज्ञेषु वर्धते (3)

⁵ अति त्री सौम रोचना रोहन् (1), न भ्राजसे दिवम् (2),
इष्णन् सूर्य न चौदयः (3)

⁶ अभि विप्रा अनूषत मूर्धन् यज्ञस्य कारवः (1), दधाना: चक्षसि प्रियम् (2)

⁷ तमु त्वा ब्राजिनं (1), नरो धीभिः (2), विष्णो अवस्यवः (3),
मूजन्ति (4), द्वेवतातये (5)

vājinam: master of plenitude, Soma, (10.87.1), (9.17.7); powerful one (9.26.1);

mrjanti: rub bright and pure, (5.1.7), (9.29.2);]

9.17.8:

Pour forth the intense and sweet stream of the Soma (1).

Be seated in the world of session (2),

for (knowing about) the Truth and beauty (3).

You are meant for the drink (of gods) (4).⁸

18. Upholds everything

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.18.1: You uphold the bliss

9.18.2: You are seer

9.18.3: Gods become of one mind

9.18.4: You establish felicities in the singer

9.18.5: You milk heaven and earth (two)

9.18.6: From you come the plenitudes of the two

9.18.7: Upholds Everything

9.18.1:

Soma is pressed out by being (placed) between the stones (1);
(it) flows to the purifier (2).

You uphold everything in bliss (3).¹

[SV (475, 1093); variant]

[Stones: Heaven and Earth]

⁸ मधोः धारामनु ध्वर तीव्रः (1), सुधस्थ्यम् आसदः (2),

चार्हः कृतार्थ (3), पीतये (4)

¹ परि सुवानो गिरिष्ठाः (1), पवित्रे सोमो अक्षाः (2), मदेषु सर्वधा असि (3)

9.18.2:

O Soma-food, you are wise (1,3),
 you are the seer bringing to birth the delight (2).
 You uphold everything in bliss (4).²

9.18.3:

After the drink, the gods become of one mind (1).
 You uphold everything in bliss (2).³
 [sajoṣhasah: take a common pleasure with one mind;]

9.18.4:

In the hands (of singer), you establish (2),
 all the desirable riches (or felicities) (1).
 You uphold everything in bliss (3).⁴

9.18.5:

You milk the Heaven and Earth as if they were two mothers (1).
 You uphold everything in bliss (2).⁵

9.18.6:

(From you), comes the plenitude of heaven and earth, all-round (1).
 You uphold everything in bliss (2).⁶

9.18.7:

After purification, the Soma makes a sound (of chant) (2),
 as he forcefully enters the vessels (bodies) (1).
 You uphold everything in bliss (3).⁷

² त्वं विप्रः (1), त्वं कुविः मधु प्र जातम् (2),
 अन्धसः (3), मदैषु सर्वधा असि (4)

³ तव विश्वे सुजोषसो देवासः पीतिम् आशत (1), मदैषु सर्वधा असि (2)

⁴ आ यो विश्वानि वार्या वसुनि (1), हस्तयोः दुधे (2), मदैषु सर्वधा असि (3)

⁵ य इमे रोदसी मुही सं मातरेव दोहते (1), मदैषु सर्वधा असि (2)

⁶ परि यो रोदसी उभे सयो वार्येभिः अर्यति (1), मदैषु सर्वधा असि (2)

⁷ स शुभ्यी कुलशेषु आ (1), पुनानो अचिक्रदत् (2), मदैषु सर्वधा असि (3)

19. Away from Rigid Ideas

Rishi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.19.1: Purified riches

9.19.2: Lords of Sun-world

9.19.3: (Soma) thundering amidst men

9.19.4: Thoughts desire union (with Soma)

9.19.5: Soma establishes the child

9.19.6: To get away from rigid ideas

9.19.7: Enemies

9.19.1:

O Soma, bring us that (3,5),
the purified riches from heaven and earth (2,4),
rich in variety and accompanied by the chants (1).¹
[ukthym: utterances of potent words]

9.19.2:

You are the lords of the Sun-world (1),
and of the Ray-cows (or knowledge), O Soma and Indra (2).
You are the rulers; nourish our thoughts (3).²
[pipyatam: nourishing; Line 2 is in (5.71.2)]

9.19.3:

The showerer, being purified (1),
is on the sacred grass-seat thundering amidst men (2).
Being resplendent, he sits in his native abode (3).³
[harih: resplendent, (7.10.1), (9.2.6); (occurs 50 times in Maṇḍala 9.)
yonim: native abode, (3.5.7), (9.1.2); (occurs 30 times in Maṇḍala 9.)]

¹ यत् सौम चित्रम् उक्थ्यं (1), दिव्यं पार्थिवं वसुं (2),
तन्मः (3), पुनान् (4), आ भर् (5).

² युवं हि स्थः स्वर्पती (1), इन्द्रश्च सौम् गोर्पती (2), ईशाना पिप्यतं धियः (3)

³ वृषा पुनान् (1), आयुषु स्तनयन् अधि ब्रह्मिं (2),
हरिः सन् योनिम् आसदत् (3)

9.19.4:

The thoughts desire union (1),
 with the mighty one with his (mighty) seed (2),
 just like the mother-cows desire the calves (3).⁴
 [retasi: mighty seed, (6.28.8); (9.74.1) *dhītayah*: thoughts;]

9.19.5:

The purified Soma establishes the child (2),
 in those desiring it (1),
 yielding the pure milk of knowledge (3).⁵
 [According to S, line (1) refers to the waters. They desire the child
 and yield the milk as in line 3.
vṛṣhanyante: being desirous (occurs once); see (9.5.6)]

9.19.6:

Teach us, about getting away from rigid ideas (1,2).
 Establish the fear among the enemies (3).
 O pure-flowing Soma, find the (hidden) riches (4).⁶
 [apa-tasthuṣṭhāḥ: away from rigid ideas; gratifying desires not yet ful-
 filled (S)
tasthuṣṭhāḥ: fixed, firm, (1.6.1), (1.115.1);
upa shikṣha: teach, (3.19.3);]

9.19.7:

O Soma, destroy the growth and wideness (2),
 the strength and virility (manliness) of our enemies (1),
 whether they be far or near (3).⁷
 [vayaḥ: growth and wideness, (9.68.10), (1.140.9); *ni tira*: destroy;]

⁴ अवावशन्त धीतयोँ (1), वृषभस्य अधि रेतसि (2), सूनोः बृत्सस्य मातरः (3)

⁵ कुवित् वृषप्यन्तीभ्यः (1), पुनानो गर्भमादधत् (2),
 याः शुक्रं दुहुते पर्यः (3)

⁶ उप॑ शिक्ष (1), अपतस्थुषौ (2), भियस्मा धैहि शत्रुषु (3),
 पवमान विदा रुथिम् (4)

⁷ नि शत्रोः सोम् वृष्ण्युं नि शुष्मं (1), नि वर्यः तिर् (2),
 द्वूरे वा सृतो अन्ति वा (3)

20. Universal Consciousness

Riṣhi: Asitah Kāshyapah, Devalah Kāshyapah;
Metre: Gāyatrī

9.20.1: Advent of gods

9.20.2: Grant plenty of Rays to adorers

9.20.3: Universal consciousness

9.20.4: Bring impulsion for work

9.20.5: Enter our words of utterance

9.20.6: He sits in the vessels (bodies)

9.20.7: He gives playfully

9.20.1:

For the advent of the gods, the seer (Soma) (1),
enters the covering of sense-mind (for purification) (2).

Overcoming the obstructions he defeats (all the enemies) (3).¹
[sāhvān: sahvān (pada): overcoming obstructions, (1.58.5)]

9.20.2:

The pure flowing Soma grants to his adorers (1,3),
the plenitude full of the knowledge-rays in thousands (2,4).²

9.20.3:

By the thought you grant us the universal consciousness (1),
and make it flow (to us) by the thought (2).

O Soma, find for us the inspired knowledge (3).³

[mati: by the thought, (10.11.6);

parimṛṣhase: to grant, (S);

vidah: find, (4.1.3)]

¹ प्र कृविः देवबीतये (1), अव्यो वारैभिरर्षति (2),
साहान् विश्वा अभि स्पृष्टः (3)

² स हि प्या जरितुभ्य (1), आ वाजं गोमन्त्तम् (2),
इन्वति पवर्मानः (3), सहस्रिणम् (4)

³ परि विश्वानि चेतसा मृशसे (1), पवसे मृती (2), स नः सोमं श्रवो विदः (3)

9.20.4:

May you come here (1),
 bringing the impulsion (for progress) to the singers (4).
 To the lords of riches bring the vast glory (2),
 and the steadfast riches (3).⁴

9.20.5:

O Soma, enter our words of utterance (2),
 like a king with perfect laws of action (1).
 You are the purifier, wonderful and the carrier of energies (3).⁵

9.20.6:

He is inviolate and the carrier of energies in the waters (1).

He is rubbed pure and bright by the hands (2).

Then the Soma sits in the bowls (*chamūshu*) (3).⁶

[*chamūshu*: they are the two bowls to store the purified Soma juice in the outer ritual. They are two since they are referred by the dual, *chamvoḥ* in (9.36.1). In the inner yajna they are the vital body and the mental body. The deity Soma places in them the seed (*retas*) of new human births, as stated in (9.99.6). The purified Soma-delight strengthens them.

The word *kalasha* appearing in this context is the material body.]

9.20.7:

Playfully, give us (generously the gifts) in the yajna (1).

Soma goes to the strainer (2).

In the singer he establishes hero-strength (3).⁷

⁴ अभि अर्द्धे (1), बृहद्यशो मधवभ्यो (2), ध्रुवं रुयिम् (3),
 इष्टं स्तोतृभ्यु आ भर (4)

⁵ त्वं राजैव सुब्रतो (1), गिरः सोमा विवेशिथ (2), पुनानो वहे अन्द्रुत (3)

⁶ स वहिः अप्सु दुष्टरौ (1), मुज्यमानो गर्भस्त्योः (2), सोमः च मूषु सीदति (3)

⁷ क्रीलुः मखो न महयुः (1), पवित्रैं सोम गच्छसि (2),
 दधत् स्तोत्रे सुवीर्यम् (3)

21. Intuition

Rishi: Asitah Kāshyapah; Devalah Kāshyapah;
Metre: Gāyatrī

9.21.1: Finds the Sun-world for the singer

9.21.2: Soma creates the growth

9.21.3: Flows in waves effortlessly

9.21.4: Provides all desirables

9.21.5: Establishes the golden prosperity

9.21.6: Light of intuition

9.21.7: Soma impels the thoughts

9.21.1:

The pure-flowing Soma rushes to the god-mind, Indra (1).

He is luminous, gives satisfaction (2),

and finds the Sun-world (for the singer) (3).¹

[*ghrshve*: luminous one, (4.2.13);

ghrshvaye: forceful, (1.85.1), in all Marut and Indra sūktas;]

9.21.2:

You forcefully restrain those who want to assail us (1).

He who presses and offers the Soma finds the supreme good (2).

He (Soma) himself creates the growth in the adorer (3).²

[*vṛṇvate*: to restrain, (1.5.4); *varivah*: supreme good, (5.29.10);

vayah-kṛtaḥ: to create growth, (10.7.7);

abhiyujah: they who assail us, (3.11.3)]

¹ एते धावन्ति इन्दवः सोमा इन्द्राय (1), घृष्यः मत्सरासः (2), स्वर्विदः (3)

² प्रवृण्वन्तौ अभियुजः (1), सुष्वये वरिवोविदः (2), स्वयं स्तोत्रे वयस्कृतः (3)

9.21.3:

Playing effortlessly, the Soma-delight (1),
flows into the rivers in waves (3).

(He is) the sole one in the world of session (2).³

[*vi akṣharan*: to flow, (mainly in Mandala 9), (9.8.1), (9.17.2)]

9.21.4:

The flowing Soma provides all the desirables (1),
just as the seven steeds attached to a car {bring all the riches} (2).⁴

9.21.5:

As instructed by **Vena** (2),
the Soma establishes in us the golden prosperity (1),
which is asked by us (3).⁵

[*pishangam*: golden prosperity, (5.31.2);
venam: luminous one, (1.83.5), (1.43.9) (Sun here);
arāvā: asked (by us); *rav*: to sound; *raveṇa*: by the cry (1.71.2);]

9.21.6:

As instructed by the light of intuition (2),
a new charioteer has been established (in him) like **Rbhu** (1).
Make the pure waters to flow (with the Soma) (3).⁶

[*ādishe*: as ordered by, (6.48.14)]

³ वृथा क्रीळन्त इन्दवः (1), सुधस्थम् अभि एकमित् (2),
सिन्धोः ऊर्मा व्यक्षरन् (3)

⁴ एते विश्वानि वार्या पर्वमानास आशत (1), ह्रिता न सस्त्यो रथे (2)

⁵ आस्मिन् पिशङ्गम् इन्दवो दधाता (1), वेनम् आदिशो (2),
स्मो अस्मभ्यम् अरावा (3)

⁶ क्रमुर्न रथं नवं दधाता (1), केतम् आदिशो (2),
शुक्राः पवध्यम् अर्णसा (3)

9.21.7:

The master of plenitude, Soma illumines (1,3),
 and creates its own abode (in the human body) (2,4).
 The Soma has impelled the thoughts of the human beings (5).⁷
 [kāshthā: limits, abode; sataḥ: being, (4.6.6);
 avīvashan: illumining, (10.64.15);
 vājinah: master of plenitude, (9.17.7), (10.87.1);]

22. Web of Creation

Riṣhi: Asitah Kāshyapaḥ; Devalah Kāshyapaḥ;

Metre: Gāyatrī

9.22.1: The swift streams

9.22.2: Flows like unlimited wind

9.22.3: The thoughts

9.22.4: Soma aspires to embrace the worlds

9.22.5: Attains supreme worlds

9.22.6: Web of creation

9.22.7: Carry Ray-cows away from Paṇis

9.22.1:

The swift-flowing streams of Soma (1),
 released (by the aspirant), makes a loud noise (3),
 like the galloping steeds of a car (2).¹
 [sargeśhu: galloping, (4.3.12)]

⁷ एत उ त्ये अवीवशन् (1), काष्ठौ (2), वाजिनौ (3), अक्रत (4),

सतः प्र असाविषुः मृतिम् (5)

¹ एते सोमास आशब्दो (1), रथा इव प्र वाजिनः सर्गाः (2), सृष्टा अहेषत (3)

9.22.2:

The Soma flows forward effortlessly (1,5),
 like the unlimited wind (2),
 like the rains from the (deity) Parjanya (3),
 and the easily spreading Agni (4).²

[*uravah*: unlimited, (5.47.2); vast (5.57.4);
vṛṣṭhayah: rains, descending energies

Parjanya: Descent of the superconscious into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. (SA)]

9.22.3:

The illumined seers are purified by the Soma with-infusions (1).
 The thoughts have attained the illuminations (2).³

[*āshirah*: infusions, (3.32.2);
dadhi-shirah: see (9.63.15);
vi ānashuh: attained, (5.10.3);
vipā: the illuminations, (3.10.5);
vipashchitah: *vipah* + *chitah*: illumined seers, (8.43.19)]

9.22.4:

The immortal Soma on being pressed out and released (2),
 aspires to traverse all the paths and embrace the worlds (1,4);
 He is not weary (3).⁴

[*mr̥ṣṭā*: to encircle, to embrace, (1.140.2);
iyakṣhati: aspire, (10.11.6);]

² एते (1), वाता इव उरवः: (2), पर्जन्यस्येव वृष्टयः: (3),
 अग्नेरिव भ्रमा (4), वृथा (5)

³ एते पूता विपश्चितः सोमासो दधि-आशिरः (1), विपा व्यानशः धिरः (2)

⁴ एते मृष्टा (1), अमृत्याः ससृवांसो (2), न शश्रमुः (3), इवश्चन्तः पथो रजः (4)

9.22.5:

(The Soma) crossing the ends of Heaven and Earth (1),
attains the supreme worlds (2).⁵

[*ānashuh*: attains, (5.10.3); *vi-prayanta*: crossing (S);
pr̥ṣṭhāni: backs, ends; *rajaḥ*: worlds]

9.22.6:

By gliding, the Soma enters (2),
the supreme formation, web of creation (1).

This (work) is indeed highly glorified (3).⁶

[*uttamāyyam*: glorified (S), (occurs once);
pravata: gliding; *tantu*: web
tanvānah: formation, (7.10.2)]

9.22.7:

O Soma, you carry the riches of Ray-cows (away) from Panis (1).
You cry out in joy (3),

on weaving out the web (of Truth) that is spun (2).⁷

[Line 2: *tantum tatam*: meaning as in (2.3.6);
achikradat: roars, (occurs many times in Maṇḍala 9)]

⁵ एते पृष्ठानि रोदसोः विप्रयन्तो (1), व्यानशुः उत इदम् उत्तमं रजः (2)

⁶ तन्तुं तन्वानम् उत्तमम् (1), अनु प्रवतं आशत (2), उत इदम् उत्तमाय्यम् (3)

⁷ त्वं सौम पणिभ्य आ वसु गव्यानि धारयः (1), तुतं तन्तुम् (2), अचिक्रदः (3)

23. Soma enters our bodies

Riṣhi: Asitāḥ Kāshyapāḥ; Devalāḥ Kāshyapāḥ;
Metre: Gāyatrī

- 9.23.1: The rapture in seer-wisdoms
- 9.23.2: Ancient beings move into new abodes
- 9.23.3: Impulsion for having good progeny
- 9.23.4: Soma enters our bodies quickly
- 9.23.5: Soma upholds all things
- 9.23.6: Rejoicing together with gods
- 9.23.7: Indra kills the Vṛtra-foes

9.23.1:

The swift-flowing Somās release (1),
the rapture in all the seer-wisdoms (3),
by streams of sweetness (2,4).¹
[madhoh: sweetness;
Somās: streams of Soma;]

9.23.2:

The ancient beings (like Soma), like mature human beings (1),
move into new abodes (2).

They have generated the Sun to illumine (all) (3).²

[SV (502); padam: abode, (8.102.14); pratnāsaḥ: ancient;
āyavaḥ: human beings, (6.14.3).]

Soma is the foundation of existence. It has existed from ancient times. It creates Sun also as mentioned in SV (527), RV (9.96.5)]

¹ सोमा असृग्रम् आशावो (1), मधोः (2), मदस्य धारया (3),
अभि विश्वानि काव्या ⁽⁴⁾

² अनु प्रज्ञासं अायवः (1), पदं नवीयो अक्लमुः (2), रुचे जनन्त् सूर्यम् (3)

9.23.3:

O pure-flowing Soma, recover for us (1),
 (the riches in) the (subtle) mansion of the foe, the non-giver (2).
 Create in us the impulsion for having the good progeny (3).³
 [*gayam*: the subtle mansion of the demons within our body; it
 contains the riches stolen from us, (6.74.2);
prajā: progeny; new soul-formations, the successors of our ideals; the
 extensions of our creative activities; *kṛdhi*: create, (1.127.11)]

9.23.4:

The rapturous streams of Soma flow towards the human beings (1),
 for (giving them) delight (2).

The honey-Soma flows quickly towards our bodies (3).⁴

[*abhi chutam*: flow quickly;
kosham: sheath, the store of Soma;]

9.23.5:

Soma, upholds all things and arrives (1),

to establish the rapture in the mind and senses (2).

With its hero-strengths, it protects (all) from hostile attacks (3).⁵

[*dharnasiḥ*: one that upholds all, (5.8.4)]

9.23.6:

Soma flows to Indra and the gods for rejoicing together (1).

Soma conquers the plenty (for the singer or aspirant) (2).⁶

[*sishāsati*: to conquer, (8.103.11);

sadhamādyah: rejoicing together, (5.20.4)]

³ आ पंवमान नो भर् (1), अर्यो अदौशुषो गयंम् (2), कृधि प्रुजावतीरिषः (3)

⁴ अभि सोमास अ॒यवः पवन्ते (1), मद्यं मद्यम् (2), अ॒भि कोशं मधुश्रुतम् (3)

⁵ सोमो अर्षति धर्णसिः (1), दधान इन्द्रियं रसम् (2),

सुवीरौ अभिशस्तिपाः (3)

⁶ इन्द्रियं सोम पवसे देवेभ्यः सधुमाद्यः (1), इन्द्रो वाजं सिषाससि (2)

9.23.7:

Indra, having drunk (the Soma) becomes rapturous (1).
 He, the irresistible, destroyed the Vṛtra-foes (or obstacles) (2).
 He will kill them in (future also) (3).⁷
 [aprati: irresistible, (1.53.6)]

24. Field of our Labour

Riṣhi: Asitah Kāshyapaḥ, Devalah Kāshyapaḥ;
 Metre: Gāyatrī

9.24.1: Soma mixed with water
 9.24.2: Ray-cows move to Soma
 9.24.3: Gods make the Soma to move
 9.24.4: Soma flows to the field of our labour
 9.24.5: Go to the splendour of Indra
 9.24.6: Utter killer of Vṛtra foes
 9.24.7: Pure, purifier and sweet

9.24.1:

The pure-flowing Soma has flowed forth in streams (1).
 He is mixed with water and rubbed bright and pure (2).¹
 [shṛṇanti: to mix, (1.84.11); dhanvanti: rushes, (9.97.20);
 dhanvatih: connected with movement, (S);
 somāsaḥ: streams of Soma]

9.24.2:

The knowledge-rays (or Ray-cows) move to (the Soma) (1),
 just as (water) descends down the slope (2).
 The purified (Soma) goes swiftly to Indra (3).²

⁷ अस्य पीत्वा मदानाम् इन्द्रौ (1), वृत्राणि अंत्रिति जघान (2),
 जघनत् च नु (3)

¹ प्र सोमासो अधन्विषुः पर्वमानास् इन्दवः (1), श्रीणाना अप्सु मृजत (2)

² अभि गावो अधन्विषुः (1), आपो न प्रवतां युतीः (2), पुनाना इन्द्रमाशत (3)

9.24.3:

The pure Soma flows swiftly to Indra for his drink (1).
 You (Somās) are made to move by the gods (2).³
 [dhanvasi: flow swiftly;
 yataḥ: made to move, (5.48.5, 5.53.16)]

9.24.4:

O Soma, give delight to the gods (1),
 flow to the fields of our labour (2).

You are conquering (3),
 and you are the one to be rejoiced in (4).⁴
 [Line 4: anumādyāḥ: meaning as in (7.6.1);
 sasniḥ: conquering, (3.15.5);

Line 2: charṣaṇī saham: SA gives two quite different meanings. One of them is given above, based on (5.35.1).

Line 2 (alt.): those who have power overseeing men; men of vision, based on (8.19.35)]

9.24.5:

O Delight, when you are pressed out by the stones (1),
 you rush to the strainer (2).

Then you are ready for going to the splendour of Indra (3).⁵
 [dhāmne: splendour, (5.48.1); seat, (1.87.6)]

9.24.6:

Flow, O utter killer of Vṛtra-foes (1).

You are to be rejoiced in our words of utterances (2).

You are pure, purifier and wonderful (3).⁶

³ प्र पूवमान धन्वसि सोम इन्द्राय पातवे (1), नृभिः युतो वि नीयसे (2)

⁴ त्वं सोम नृमादनः (1), पूवस्व चर्षणीसहै (2), सन्त्रियौ (3), अनुमाद्यैः (4)

⁵ इन्द्रो यत् अद्रिभिः सुतः (1), पूवित्रैं परिधावसि (2), अरम् इन्द्रस्य धास्यै (3)

⁶ पूवस्व वृत्रहन्-तम (1), उक्त्येभिः अनुमाद्यैः (2), शुचिः पावको अरुतः (3)

[*vṛtrahan-tama*: most killer of *Vṛtra*. This phrase indicates that *Vṛtra* is not a physical being, but a cosmic force. Indra destroys this force utterly, not partially.]

9.24.7:

Soma is released by pressing (2),
 you are called as pure, purifier and sweet (1,3).
 You manifest the gods (4),
 you are the killer of one who brings evil by speech (5).⁷
 [Line 4: meaning as in (4.4.3);
 Line 3: *deva-avīh*: meaning as in (3.29.8), epithet to Agni]

⁷ शुचिः पावक उच्यते (1), सोमः सुतस्य (2),
 मध्वः (3), देवावीः (4), अघशंसहा (5)

Anuvāka 2: Sūktās (25-60)

25. Deity Vāyu

Riṣhi: Dṛḍhachyuta Āgastyaḥ;
Metre: Gāyatrī

9.25.1: Accomplisher of discrimination

9.25.2: Enters the deity Vāyu

9.25.3: He is most beloved

9.25.4: Seat of immortals

9.25.5: Giving birth to the words

9.25.6: Native seat of Indra

9.25.1:

O Soma, accomplisher of discrimination (1),
resplendent one, flow for the drinking of the gods (2).
(The drink) causes rapture among Vāyu and the Maruts (3).¹
[SV (474, 919);]

9.25.2:

The pure-flowing Soma placed in the thoughts (2),
enters its native seat making a sound (1).
He enters the deity Vāyu according to the laws of action (3).²

9.25.3:

The showerer, the seer, the most beloved (2,4),
shines amidst the abodes of gods (1,3).
He is killer of Vṛtra, and reveals utterly the godhead (5).³
[Line 5: *devavītamaḥ*: revealing utterly the godhead, (9.28.3);
yonau: abodes (S)]

¹ पवस्च दक्षसाधनो (1), देवेभ्यः पीतये हरे (2), मरुद्भ्यौ वायवे मदः (3)

² पवस्मान धिया हितो (1), अभि योनिं कनिक्रदत् (2), धर्मणा वायुमा विश (3)

³ स देवैः शोभते (1), वृषा कविः (2), योनौ (3),

अधि प्रियः (4), वृत्रहा देववीतमः (5)

9.25.4:

Pervading all forms (1),
being purified, it goes to the luminous (or joyful place) (2),
where the immortals are seated (3).⁴

9.25.5:

The luminous Soma, gives birth to the Words (1),
flows to Indra, who controls the life-span (āyu) (2).
He is the seer-will (3).⁵

[*girah*: the words of the hymns;
āyushak: for another meaning, see (9.63.22)]

9.25.6:

O most rapturous one, flow (1).
O seer, uphold the strainer (2).
Be seated in the native seat of the mantra (3).⁶
[*arkah*: chant of illumination; *r̥k* mantra, (6.5.5)]

⁴ विश्वा रूपाणि आविशन् (1), पुनानो याति हर्यतः (2),
यत्र अमृतासु आसते (3)

⁵ अरुषो जनयन् गिरः सोमः (1), पवत आयुषक् इन्द्रं गच्छन् (2),
कविक्रितुः (3)

⁶ आ पवस्व मदिन्तम (1), पवित्रं धारया कवे (2),
अर्कस्य योनिम् आसदम् (3)

26. Lap of Aditi

Riṣhi: Idhmavāho Dārdhachyutah;

Metre: Gāyatrī

9.26.1: In the lap of goddess Aditi

9.26.2: The delight is undecaying

9.26.3: He is the creator

9.26.4: Abides in thoughts and is lord of speech

9.26.5: Joyful and all-seeing

9.26.6: Soma is increased by words

9.26.1:

The men of wisdom, with their subtle thoughts (3),
purify the powerful one (1),
who is in the lap of (the goddess) Aditi (2).¹

9.26.2:

The Ray-cows offer praise (to Soma) (1).

The delight is in a thousand streams and is undecaying (2).

He supports the heaven from all sides (3).²

[Line 1: (alt.) The knowledge (Ray-cows) go towards the bliss (Soma) with a happy sound; *abhi anūṣhata*: sound high, (5.5.4); lowed (noise of cows), (4.1.16)]

¹ तम् अमृक्षन्त वाजिनम् (1), उपस्थे अदितेः अधि॑ (2),
विप्रास॒ो अण्व्या॑ धि॒या (3)

² तं गावौ अभि॑ अनूष्टत (1), सहस्रधारम् अक्षितम् (2),
इन्दु॑ धत्तरम् आ दि॒वः (3)

9.26.3:

(The worshippers) by their power of intelligence have placed (2),
the pure-flowing (Soma) in heaven (3).

He (the Soma) is the creator (1),
establishes a firm foundation for supporting everything (4).³
[*dhāyase*: supporting; *bhūri*: many;

Line 2: The word worshipper is not here, but it is in the mantra 6 in
this sūkta;

ahyan: worked, placed, (6.40.2); *ayah*: works, (10.138.1)]

9.26.4:

The Soma abides in the thoughts and is luminous (2).

He is the lord of speech and inviolable (3).

By their arms (the worshippers) have placed him (in heaven) (1).⁴
[*bhurijo*: two arms; (4.2.14), *saṃvāsānam*: abiding;]

9.26.5:

The companions at a high level urge with the stones (1,3),
the luminous Soma (to be pressed out) (2).

He is joyful and all-seeing (4).⁵

[*haryatam*: joyful, (8.44.5); *hari*: luminous;]

9.26.6:

O pure-flowing Soma, who is increased by words (1);
the worshippers urge you (to come) (2).

O luminous one, flow to Indra to give him satisfaction (3).⁶

[*vedhasah*: worshipper]

³ तं वेधां (1), मेधया अहून् (2), पवमानम् अधि चर्वि (3),
धर्णीसि भूरिधायसम् (4)

⁴ तम् अहून् भुरिजोः (1), धिया संवसानं विवस्वतः (2),
पतिं वाचो अदाभ्यम् (3)

⁵ तं सानौ अधिं जामयो (1), हरि (2), हिन्वन्ति अद्रिभिः (3),
हर्यतं भूरिचक्षसम् (4)

⁶ तं त्वा हिन्वन्ति वेधसः (1), पवमान गिरावृथम् (2),
इन्द्रो इन्द्राय मत्सरम् (3)

27. Soma and Sun

Riṣhi: Nr̥medhaḥ Āngirasaḥ;
Metre: Gāyatrī

9.27.1: Comes to satisfy the gods

9.27.2: Achiever of discernment

9.27.3: All-knowing Soma brought by gods

9.27.4: Soma comes to the seeker of Ray-cows

9.27.5: Soma, Sun and human body

9.27.6: Soma, showerer and luminous

9.27.1:

The seer (Soma), lauded by us (1),
(comes to) the strainer to satisfy (the gods) (2).

After being purified, he drives away the foes (3).¹

[*toshate*: to satisfy, (9.45.2); *toshā*: smiters, (3.12.4);

Line 1: (alt.) Soma nears the strainer to smite (the foes within us)]

9.27.2:

Soma, the conqueror of *svar*, is poured on the purifier (2),
for the sake of Indra and Vāyu (1).

He is the achiever of discernment (3).²

[*sādhan*: achieving aim, (3.1.17);

svar: Sun-world, the fourth world]

9.27.3:

The all-knowing Soma in the woods of delight is pressed out (3).

He is the showerer and the head of heaven (2).

He is brought here by the gods (1).³

¹ एष कृविः अभिषुतः (1), पवित्रे अर्थि तोशते (2), पुनानो घन् अप् मिधः (3)

² एष इन्द्राय वायवै (1), स्वर्जित् परि विच्यते पवित्रै (2), दक्षसाधनः (3)

³ एष नृभिः वि नीयते (1), दिवो मूर्धा वृषा (2),

सुतः सोमो वनेषु विश्वित् (3) .

9.27.4:

Making a sound, the pure-flowing Soma (comes to) (2),
 the seekers of Ray-cows and the seekers of the golden lustre (1,3).
 He, the delight is ever-victorious and is irresistible (4).⁴

[*satrājīt*: ever victorious, (8.98.4);
hiranyayuh: seekers' of gold, (7.31.3);
gavyuh: seekers of Ray-cows, (1.51.14), (7.31.3)]

9.27.5:

The pure-flowing and rapturous Soma is left behind (2,5),
 (in the human body) by Sun in heaven (1,3).

Soma in the strainer gives satisfaction (4).⁵

[*matsarāh*: satisfaction, (1.15.1);
hāsate: leave, abandon, (8.75.8); is left behind in the vessel (human body)]

9.27.6:

The purified Soma-delight (3),
 which is powerful flows to Indra in the midworld (1,4).
 (Soma) is the showerer and is luminous (2).⁶

[*asishyadat*: flows, (9.14.1)]

⁴ एष गृव्युः (1), अंचिकदृत् पवैमानो (2), हिरण्ययुः (3),

इन्दुः सत्राजित् अस्तृतः (4)

⁵ एष सूर्येण (1), हासते पवैमानो (2), अधि द्यर्वि (3),
 पुवित्रे मत्सरो (4), मर्दः (5)

⁶ एष शुभी अंसिष्यदत् अन्तरिष्टे (1), वृषा हरिः (2),
 पुनान इन्दुः (3), इन्द्रग् जा (4)

28. Rushes to Human Body

Riṣhi: Priyamedhah Āngirasah
 Metre: Gāyatrī

9.28.1: The lord of mind placed within us

9.28.2: Soma enters all the planes

9.28.3: Soma reveals the godhead

9.28.4: Rushes to the human body

9.28.5: Soma illuminates the Sun

9.28.6: Those who bring evil by speech

9.28.1:

The mighty one, all-knowing, the lord of the mind (1,3),
 is placed by the gods (within us) (2).

He (the Soma) rushes through the cover of sense mind (4).¹

[vājī: mighty one; steed of swiftness, (1.66.2);

Line 1 refers to Indra.]

9.28.2:

The Soma pressed out for the gods, flows into the strainer (1,2).

He enters all the planes (with his light) (3).²

[dhāmāni: planes, (2.3.2); seats, (10.70.7)]

9.28.3:

From his own home, this god immortal strives for bliss (for all) (1).

He is the killer of Vṛtra and reveals utterly the godhead (2).³

[shubha: light, bliss, (5.52.8);

Line 2 is in (9.25.3).]

¹ एष वाजी (1), हितो नृभिः (2), विश्ववित् मनसस्पतिः (3),
 अव्यो वारं वि धावति (4)

² एष पवित्रै अक्षरत् (1), सोमौ देवेभ्यः सुतः (2), विश्वा धोमानि आविशन् (3)

³ एष देवः शुभायुते अधि योनौ अमर्त्यः (1), ब्रुत्रहा देववीतमः (2)

9.28.4:

Working with the ten companions (2),
 the showerer Soma cries out (in bliss) (1).
 He rushes to the gated house (human body) (3).⁴
 [drona: gated house, (6.2.6); vessel; (S); See (9.3.1)]

9.28.5:

The all-seeing pure-flowing Soma (2),
 illumines the Sun (1).
 He knows all the planes and knows all (3).⁵

9.28.6:

The Soma, strong and inviolable, arrives at the strainer (1,2).
 You manifest the gods (3).
 You kill those who bring evil by speech (4).⁶
 [Lines 3 and 4: are in (9.24.7)]

⁴ एष वृषा कनिक्रदत् (1), दुशभिः जामिभिः युतः (2),

अभि द्रोणानि धावति (3)

⁵ एष सूर्यम् अरोच्युत् (1), पवमानो विचर्षणिः (2),

विश्वा धामानि विश्ववित् (3)

⁶ एष शुष्मी अदाभ्यः सोमः (1), पुनानो अर्वति (2), देवावीः (3),

अधरासंसहा (4)

29. Born in light

Riṣhi: Nr̥medhaḥ Āngirasaḥ;
Metre: Gāyatrī

9.29.1: Approaches Gods with reverence

9.29.2: Born in the light

9.29.3: Ocean of our subtle body

9.29.4: Drive far away our enemies

9.29.5: Protect us from the censurers

9.29.6: Luminous strength

9.29.1:

The outpressed streams of the showerer (Soma),
flow with their perfect might (ojasa) (1).

He approaches the gods with reverence (2).¹

[prabhūṣhan: approach with reverence, (3.55.1)]

9.29.2:

With the words of chant the worshippers and the singers (2),
rub pure and bright the racer (steed) (1),
as soon as it is born in light (3).

He is glorious (at birth) (4).²

[vedhasaḥ: worshipper; kāravāḥ: singers; jyotiḥ: light;
saptim: the racing steed, (10.80.1)]

9.29.3:

O Soma, master of riches, on being purified (2),
overpower the foes (1).

Increase the ocean (of our subtle body) which is glorious (3).³

[samudram: ocean; inner ocean]

¹ प्र अस्य धारा अश्रुन् वृष्णः सुतस्य ओजसा (1), देवौ अनु प्रभूषतः (2)

² सप्ति मृजन्ति (1), वेदसौ गृणन्तः कारवौ गिरा (2),

ज्योतिः जज्ञानम् (3), उक्थ्यम् (4)

³ सुषहा सोम तानि ते (1), पुनानाथ प्रभूवसो (2), वर्धौ समुद्रमुक्थ्यम् (3)

9.29.4:

O Soma, flow in a stream (2),
so as to conquer all the felicities (1).
Drive far away all our enemies (3).⁴

9.29.5:

Protect us from the cries of those eager to war against us (1).
(Protect us) from the censurer and every other (foe) (2),
so that we may be free (3).⁵

[svanāt: makes sounds; araruṣhāḥ: one who wars, (3.18.2);
samasya: every, (8.75.9)]

9.29.6:

O Soma, pour on us the stream of riches of heaven and earth (1).
Bring us the luminous (or resplendent) strength (2).⁶

30. Impels speech

Riṣhi: Bindhuḥ Āngirasah;
Metre: Gāyatri

9.30.1: Soma impels speech

9.30.2: Calls the powers of Indra (towards us)

9.30.3: Desired by many

9.30.4: Goes to gated houses (human beings)

9.30.5: Most sweet and luminous

9.30.6: Drink of Indra with Maruts

⁴ विश्वा वसूनि संजयन् (1), पवस्व सोम धारया (2), इनु द्वेषांसि सृष्यक् (3)

⁵ रक्षा सु नो अररुषः स्वनात् (1), संमस्य कस्य चित् निदो (2),

यत्र मुमुच्महे (3)

⁶ आ इन्दो पाथीं रुयिं दिव्यं पवस्व धारया (1), चुमन्तं शुभ्ममा भर (2)

9.30.1:

The streams of strong Soma (1),
 effortlessly flow to the strainer (2).
 The purified (Soma) impels the speech (3).¹

9.30.2:

Urged by those who press out (the Soma) (1),
 Soma makes a sound while being rubbed bright and pure (2).
 He sends forth callings to the powers of Indra (3).²
 [iyarti: sends forth, (10.45.7), (9.14.6);
 vagnūn: callings, (10.3.4);]

9.30.3:

O Soma, flow to us in a stream (1,4),
 you are strong, overcome foes (2),
 endowed with hero-strengths and (are) desired by many (3).³

9.30.4:

Let the Soma crossing (the strainer) (1),
 flow in streams upon us (2).
 He goes to the gated houses (human bodies) to be seated (3).⁴
 [asishyadat: see (9.27.6)]

¹ प्र धारा अस्य शुभ्मिणो (1), वृथा पुवित्रे अक्षरन् (2),
 पुनानो वाचम् इप्यति (3)

² इन्दुः हियानः सोतृष्मिः (1), मृज्यमानः कनिकलत् (2),
 इर्पति वृश्म् इन्द्रियम् (3)

³ आ नः (1), शुष्मे नृषाहौ (2), वीरबन्तं पुरुस्पृहम् (3),
 पवस्व सोम् धारया (4)

⁴ प्र सोमो अति (1), धारया पवसानो असिष्यदत् (2),
 अभि द्रोणानि आसदम् (3)

9.30.5:

Released by the stones (3),
 you, O Delight, are most sweet and luminous (2),
 are urged along with waters, for drink by Indra, O delight (1,4).⁵

9.30.6:

Press the Soma which is most sweet (1),
 beautiful and satisfying (3,5),
 for (the drink of) Indra with the Vajra (2),
 along with the host of Maruts (4).⁶
 [shardha: host (of Maruts)]

31. Makes Conscious the Riches

Riṣhi: Gotamaḥ Rāhūgaṇaḥ

Metre: Gāyatrī

9.31.1: Makes conscious the Riches

9.31.2: Increaser of light in us

9.31.3: Winds are gracious to you

9.31.4: Join us to plenitude

9.31.5: Ray-cows yield inexhaustible light

9.31.6: We desire your friendship

9.31.1:

The pure-flowing Soma-delight is perfect in thought (1),
 moves, making conscious all the felicities (2).¹

[kr̥ṇvanti: making, (9.63.5);

svādhyāḥ: su-ādhyāḥ: perfect in thought, (1.71.8)]

⁵ अ॒प्सु (1), त्वा॑ मधु॒मत्तम्॑ हरि॑ (2), हिन्वन्ति॑ अ॒द्रिभिः॑ इन्दो॑ (3),
 इन्द्राय॑ पीतर्यै॑ (4)

⁶ सु॒नोता॑ मधु॒मत्तम्॑ सो॒मम्॑ (1), इन्द्राय॑ व॒ज्रिणै॑ (2), चारुं॑ (3),
 शर्धीय॑ (4), मत्स॒रम्॑ (5)

¹ प्र॑ सोमासः॑ स्वाध्यः॑ पव॑मानासो॑ (1), अ॒क्रमुः॑ रुयिं॑ कृ॒णवन्ति॑ च॒तेनम्॑ (2)

9.31.2:

O Indu, you are the increaser of light (2),
 for the heaven and earth (within us) (1).
 Become the lord of plenitude (3).²
 [dyumnasya: of the light, (5.7.3)]

9.31.3:

O Soma, the winds are gracious to you (1).
 The rivers (gladly) come to you (2).
 O Soma, they increase your greatness (3).³
 [Recall the famous hymn to *Madhu* (delight) (*madhu vidya*) in (1.90.6-8), repeated in several Upanishads. The epithets are similar.]

9.31.4:

O Soma, increase in us (1).
 May the might coming from every side unite with you (2).
 Join us to the plenitude (3).⁴
 [Same as (1.91.16); also in TS (3.2.5.3), TS (4.2.7.4);
 Used in Navagraha worship to invoke Soma. Also used for bathing with milk the *vigrahas* of Gods.]

9.31.5:

O Babhru, for you the Ray-cows yield (1,3),
 the inexhaustible Light and the milk of knowledge (2,4).
 He is at the high level (of consciousness) and is most powerful (5).⁵

² दिवस्तृथिव्या (1), अथि भव इन्दो द्युम्बवर्धनः (2), भवा वाजानां पतिः (3)

³ तुभ्यं वाता अभिप्रियः (1), तुभ्यम् अर्षन्ति सिन्धवः (2),
 सोम वर्धन्ति ते महः (3)

⁴ आ प्यायस्व (1), समेतु ते विश्वतः सोम वृष्ण्यम् (2),
 भवा वाजस्य संगथे (3)

⁵ तुभ्यं गावौ (1), घृतं पयो (2), ब्रग्ने दुदुहे (3), अक्षितम् (4),
 वर्षिष्ठे अथि सानवि (5)

[*sānavi*: high level, (4.45.1);
varṣhiṣṭha: most powerful, (5.7.1);
babhrūḥ: knowledge in the mortal mind, (2.33.8) (SA); one who upbears the worlds (S); ruddy brown (S); The first meaning appears to be appropriate here.]

9.31.6:

With your perfect powers-of support of life (1),
 you are our lord and the lord of all beings of the worlds (2).
 O Delight, we desire your friendship (3).⁶

[*sataḥ*: beings, (4.6.6);
bhuvanasya sataḥ: all the beings of the worlds;
su-āyu-dha: perfect powers to support life;]

32. Establishes Inspiration

Riṣhi: Shyāvāshva Ātreyah

Metre: Gāyatrī

9.32.1: Soma flows for the coming of knowledge

9.32.2: Matrons of Trita

9.32.3: Soma enters thoughts of all

9.32.4: Sits in the source of Truth (in man)

9.32.5: Knowledge-Rays call you like a lady

9.32.6: Establish inspiration in us

9.32.1:

The streams of Soma release the bliss for us (1),
 the possessors of riches, through the inspired knowledge (2).
 The pressed out Soma flows (3,5),
 for the coming of knowledge (*vidathe*) (4).¹
 [SV (477, 769);]

⁶ स्वायुधस्य ते (1), सूतो भुवनस्य पते वृथम् (2),
 इन्दौं सखित्वम् उश्मसि (3)

¹ प्र सोमासो मदुच्युतः (1), श्रवसे नो मधोनः (2), सुता (3),
 विदथै (4), अक्रमुः (5)

9.32.2:

The matrons of Trita release the luminous (Soma) (1),
with the press-stones and urge it to flow (2),
to the god-mind for his drink, O delight (3).²

[Trita: the triple born, one who has the birth in the three realms of matter, life and mind; the matrons in line 1 are his energies; see also (9.37.4).]

yoṣhaṇa: matrons, (7.2.6);]

9.32.3:

Just like a swan entering its own flock (1),
Soma enters the thoughts of all (2),
and drives them like a horse (drives) the Ray-cows (3).³
[ajyase: you are driven, (6.2.8)]

9.32.4:

Overseeing the two (worlds) (1),
Soma enters like a galloping horse (2),
and sits in the source of Truth (in man) (3).⁴
[takta: galloping, (6.32.5)]

² आदीं त्रितस्य योषणो हरि॑ (1), हिन्दुन्ति अद्रिभिः (2),

इन्दुम् इन्द्राय पीतयै॑ (3)

³ आदीं हुंसो यथो गण॑ (1), विश्वस्य अवीचशत् मृतिम् (2),

अत्यो न गोभिः अज्यते॑ (3)

⁴ उभे सौम अवचाकशन्॑ (1), मृगो न तक्तो अर्धसि॑ (2),

सीदन् कृतस्य योनिमा॑ (3)

9.32.5:

The knowledge-rays call you (1),
 just as a lady calls her lover with sweet words (2).
 (You hasten) just as a hero hastens to a happy contest (3).⁵
 [hitam: happy;]

9.32.6:

Establish in us the luminous glory (1).
 (Establish) in us and those who have the plenty (2),
 the attainment of inspiration and the intelligence (3).⁶
 [sanim: gain, attainment;]

33. Four Oceans

Rishi: Trīta Āptyāḥ

Metre: Gāyatrī

9.33.1: Soma leads the water to the woods
 9.33.2: Streams of Truth
 9.33.3: Soma travels to Viṣhṇu
 9.33.4: Three types of Chants
 9.33.5: Mighty mothers of Truth
 9.33.6: Felicities from the four Oceans

9.33.1:

The wise streams of Soma lead the waves of water (1),
 to the woods (of delight) like the buffaloes (2).¹
 [SV (478, 764);]

[Soma, the delight of existence, causes the waters, the dynamical energies to have the waves, indicating their rhythm.]

⁵ अभि गावौ अनूष्टत् (1), योषा जारमिव प्रियम् (2),
 अग्नं आजिं यथा ह्रितम् (3)

⁶ अस्मे धेहि द्युमत् यशो (1), मघवच्यश्च मह्यं च (2), सनिं मेधामुत श्रवः (3)

¹ प्र सोमासो विपश्चितः अपां न यन्ति उर्मयः (1), वनानि महिषा इव (2)

9.33.2:

In the gated houses of Truth, they uphold (1),
 the streams of Truth and pure knowledge in the mortal mind (2).
 (Also uphold) the plenitude with imperishable Ray-cows (3).²
 [babhru: knowledge in the mortal mind, (1.140.6)]

9.33.3:

The Soma is pressed out for Indra, Vāyu, Varuṇa and the Maruts (1);
 Soma also travels to the all-pervading Viṣṇu (2).³
 [arṣhanti: arrive, travel, (9.42.5, 9.45.2)]

9.33.4:

The Ray-cows sound high the three types of chants (1).
 The milch-cows give shape (to the knowledge) (2).
 The resplendent (Soma) moves forward making sounds (3).⁴
 [sv (471, 869); dhenavah: milch cows; gāvah: Ray-cows;
 mīmānti: to form, to shape, (5.2.3); hariḥ: resplendent, (7.10.1)]

9.33.5:

The mighty mothers of Truth chant the words (of hymns) (1).
 They rub bright and pure (Soma), the child of heaven (2).⁵

9.33.6:

May the thousand-fold felicities from the four oceans (1,3),
 flow to us on every side (2).⁶
 [sahasrinah: thousand-fold;
 Four oceans: corresponds to the three lower worlds and the svar]

² अभि द्रोणानि (1), व्रवः शुक्रा कृतस्य धारया (2),
 वाजं गोमन्तम् अश्वरन् (3)

³ सुता इन्द्राय वायवे वरुणाय मरुभ्यः (1), सोमा अर्षन्ति विष्णवे (2)

⁴ तिस्रो वाच उदीरते गावौ (1), मिमन्ति धेनवः (2), हरीरेति कर्निकदत् (3)

⁵ अभि ब्रह्मीः अनूषत युहीः कृतस्य मातरः (1), मर्मज्यन्ते दिवः शिशुम् (2)

⁶ रायः समुद्रां चतुरो (1), अस्मभ्यं सोम विश्वतः आ पवस्व (2), सहस्रिणः (3)

34. Enters Viṣṇu

Riṣhi: Trita Āptyah.

Metre: Gāyatrī

9.34.1: Destroys the cities of hostiles

9.34.2: Soma enters Viṣṇu

9.34.3: The strong obtain the milk of knowledge

9.34.4: Purified in three planes

9.34.5: The abode of Truth

9.34.6: Spontaneous words of praise

9.34.1:

On being pressed out, the illumining Soma-delight flows in streams (1).

With his perfect might, he destroys the strong places (2).¹

[*hinvānah*: illumining, inspiring, (7.10.1);

dr̥iḥa: the cities of hostiles]

9.34.2:

The Soma pressed out for Indra, Vāyu, Varuṇa and Maruts (1).

Soma also enters the all-pervading Viṣṇu (2).²

[Verse almost same as (9.33.3)]

9.34.3:

The mighty Soma is pressed out by powerful stones and moves (1).

The strong obtain the milk of knowledge by milking (2).³

[*shakmabhiḥ*: energies, (9.7.8); *yatan*: to move, (5.48.5)]

¹ प्र सुवानो धारया तना इन्दुः हिन्द्वानो अर्षति (1), रुजत् द्वङ्गा व्योजसा (2)

² सूत इन्द्राय वायवे वरुणाय मरुच्यः (1), सोमो अर्षति विष्णवे (2)

³ वृषाण् वृषभिः युतं सुन्वन्ति सोमम् अद्रिभिः (1), दुहन्ति शक्मना पयः (2)

9.34.4:

The satisfying Soma has been purified for Indra (2),
in the three planes (1).

The luminous (Soma) is mixed with (ingredients) in many forms (3).⁴
[Line 2: Soma has been united (with energies) in many forms;
sam ajyate: mixed, united, (3.17.1);
trita: the three planes; name of the seer of this mantra; see also
(9.37.4)]

9.34.5:

The children of Pr̥śnī (Maruts) milk (the Soma) (2),
which is the supreme abode of the Truth (1).

The offering is beautiful and most beloved (to the gods) (3).⁵
[*viṣṭapam*: supreme abode, (9.12.3), (9.41.6)]

9.34.6:

The unhesitant words of praise flowed wide and came to Soma (1),
(just like) the calves attracted to the mother-cows (2).⁶

[*ahrutah*: words uttered spontaneously without any hesitation or
reservation, (10.56.2);
sasruh: flowed wide, (1.73.6); *vāshrā*: calves, (8.43.17)]

⁴ भुवत् त्रितस्य (1), मज्यौ भुवत् इन्द्राय मत्सरः (2), सं रूपैः अज्यते हरिः (3)

⁵ अभीम् कृतस्य विष्टपं (1), दुहते पृथिव्मातरः (2), चारुं प्रियतमं हृविः (3)

⁶ समेनम् अहुता इमा गिरो अर्षन्ति सुसुतः (1), धेनूः वाश्रो अवीवशात् (2)

35. Laws of Working

Riṣhi: Prabhūvasuh Āngirasaḥ

Metre: Gāyatrī

9.35.1: You find the light for us

9.35.2: You move the ocean

9.35.3: Overcome foes desirous of conflict

9.35.4: Knowledge about the laws of working (vrata)

9.35.5: Soma is the mover of speech

9.35.6: Lord of Dharma

9.35.1:

O pure-flowing Soma, pour on us the felicities in wide streams (1),
by which you find the light for us (2).¹

9.35.2:

O Soma-delight, may you flow and move the ocean (1),
and confound all the foes (2).

You are the upholder of our felicities and our might (or vigour) (3).²
[eṣayaḥ: to make one tremble (in fear), (5.59.2), to move or chase
away, (5.78.7); īkhayaḥ: move, (1.19.7); impel (S)]

9.35.3:

O hero (Soma), by your hero-strengths (1),
we overcome the foes desirous of conflict (2).

Pour on us the desirable (felicities) (3).³

[varivāḥ: hero (S)]

¹ आ नः पवस्तु धारया पवमान रुयिं पूथुम् (1), यया ज्योतिः विदासि नः (2)

² इन्दौ समुद्रमीङ्गय पवस्तु (1), विश्वम्-एजय (2), रायो धृता न ओजसा (3)

³ त्वयो वीरेण वीरवो (1), अभि स्याम पृतन्यतः (2), क्षरा णो अभि वार्यम् (3)

9.35.4:

Soma impels the worshipper towards plenitude (1).
 He conquers the plenitude for the seer (2).
 He gives the knowledge about the laws of working (3),
 and about supporting the living (4).⁴
 [Line 4: (alt.) supporting the effort to lead a perfect life;
siṣṭāsan: *sisāsan* (pada): to conquer, (8.103.11), (9.3.4);
vidāna: gives us the knowledge, (2.9.1);
āyudhā: supporting the living (*āyu*); weapons (usual meaning);]

9.35.5:

With the words of hymns, we clothe Soma (1,3).
 He is the purifier and the mover of speech (2).
 He is the lord of the people and of the Ray-cows (4).⁵
 [*vāsayāmasi*: to clothe, (9.8.5)]

9.35.6:

O lord of Dharma, all the persons are supported (2),
 by your law of workings (1).
 (You are) the purifier and the lord of riches (3).⁶
 [Lines 1,2: all persons hold on to your law of workings;
vrata: law of workings;]

⁴ प्र वाज्म् इन्दुः इष्यति (1), सिषासन् वाजसा ऋषिः (2),
 ब्रता विद्वान् (3), आयुधा (4)

⁵ तं गीर्भिः (1), वाचम् ईङ्गं पुनानं (2), वासयामसि सोमं (3),
 जनस्य गोपतिम् (4)

⁶ विश्वो यस्य ब्रते (1), जनौ द्राधार धर्मणस्यते: (2), पुनानस्य प्रभूवत्सोः (3)

36. Will and Discernment

Riṣhi: Prabhūvasuh Ḵangirasaḥ

Metre: Gāyatrī

9.36.1: Soma moves to the goal

9.36.2: Those who desire you

9.36.3: Will-power with discernment

9.36.4: Glorified by the seekers of Truth

9.36.5: You pour riches of all worlds

9.36.6: You satisfy the seekers of life-energy

9.36.1:

Soma (flows) from the purifier to the two bowls (2),
like a horse released (from the post) (1).

The swift (Soma) moves to the goal (of inner yajna) (3).¹

[SV (490); *kārṣṭhaṇaḥ*: goal, (1.116.17); *akramīt*: moves, (4.15.3);
chamvoḥ: two bowls; for details, see (9.20.6);
vājī: steed of sweetness, (4.11.4)]

9.36.2:

O Soma, you are the bearer of energies and are wakeful (1),
you flow to those who desire you (2),
beyond the sheath of dripping sweetness (purifier) (3).²

[*devavīḥ*: see (9.2.1)]

9.36.3:

O ancient purifier, illumine for us the luminaries (1,2).

Impel us with the will-power endowed with discernment (3).³

[*dakṣha*: discernment, discrimination]

¹ असर्जि रथ्यो यथा (1), पुवित्रै चम्बोः सुतः (2), काष्मीन् वाजी न्यक्रमीत् (3)

² स वह्निः सोम् जागृविः (1), पर्वस्व देववीः (2),

अति अभि कोशां मधुशुतम् (3)

³ स नो ज्योतीषि (1), पूर्वं परमान् वि रोचय (2), क्रत्वे दक्षाय नो हिन् (3)

9.36.4:

You are glorified by the seekers of Truth (1).
 You are rubbed pure and bright by the arms (2).
 You flow beyond the cover of the sense-life (purifier) (3).⁴
 [ṛtāyubhiḥ: ṛtayubhiḥ (pada): seekers of Truth, (9.3.3)]

9.36.5:

O Soma, to the giver, you pour (1),
 all the riches of heaven and earth (2),
 and that from the midworld (3).⁵

9.36.6:

O Soma, lord of strength (5),
 you ascend to the plane of heaven (to satisfy) (1,3),
 the seekers of life-energy, the seekers of knowledge-rays (2),
 and the seekers of hero-strengths (4).⁶

37. All-seeing

Rishi: Rāhuganah Āngirasah
 Metre: Gāyatrī

9.37.1: Protects the seekers of gods

9.37.2: All-seeing one

9.37.3: Crosses the cover of sense life (purifier)

9.37.4: Soma makes the Sun to shine

9.37.5: Soma is the killer of Vṛtra

9.37.6: Delight flows to the bounteous mind

⁴ शुभमानं ऋतायुभिः (1), मृज्यमानो गभस्त्योः (2), पवते वारै अव्ययै (3)

⁵ स विश्वा दाशुषे (1), वसु सोमो दिव्यानि पार्थिवा (2),
 पवताम् आ अन्तरिक्ष्या (3)

⁶ आ दिवः पृष्ठम् (1), अश्वयुः गव्ययुः (2), सौम रोहसि (3),
 वीरयुः (4), शौवसस्यते (5)

9.37.1:

Soma is pressed out for the drink (of gods) (1).

He rushes to the purifier (2).

Soma, which showers benefits (protects) the seekers of gods (3,5),
from the obstacles caused by the demons (4).¹

9.37.2:

The all-seeing one, the luminous one (2),
who sustains all, comes from the purifier (1,3),
to his native seat (within us) making a sound (4).²
[*dharṇasiḥ*: sustainer of all, (5.43.13), (9.2.2)]

9.37.3:

The pure and mighty Soma, rushes to the luminous heaven (1).
He is the killer of the demons (2).

He crosses the cover of sense life (purifier) (3).³
[*divaḥ*: heaven, mind]

9.37.4:

The pure-flowing Soma at the peak of the three planes (1),
made the Sun to shine with his companion-rays (2).⁴

[*Trita*: the triple born from the all-pervading substance, (10.46.3),
(10.46.6); the triple (5.9.4)]

¹ स सुतः पीतये (1), वृषा सोमः (2), पुवित्रै अर्षति (3),
विद्वन् रक्षांसि (4), देवयुः (5).

² स पुवित्रै (1), विचक्षणो हरिः (2), अर्षति धर्णांसिः (3),
अभि योनिं कनिंकदत् (4)

³ स ब्राजी रौचुना दिवः पवमानो वि धावति (1), रक्षोहा (2),
वारम् अव्ययम् (3)

⁴ स त्रितस्य अधि सानंवि पवमानो (1), अरोचयत् जामिभिः सूर्यं सुह (2)

9.37.5:

The Soma is the killer of Vṛtra (1).

He is the showerer, causes no hurt, finds happiness (2),
flows easily like plenitude, on being pressed out (3).⁵

[*asarat*: (9.6.4);

varivovit: finds the happiness, (9.21.2), (9.41.9), (10.38.4);

varivāḥ: happiness, (1.107.1) (KS)]

9.37.6:

The god, impelled by the seer, rushes to the gated houses (1).

The delight flows to the bounteous mind (2).⁶

[*mamhanā*: bounteous]

38. Seekers of Work

Riṣhi: Rāhūgāpah Āngirasaḥ;

Metre: Gāyatrī

9.38.1: Thousand-fold plenitude

9.38.2: Matrons of Trita

9.38.3: The ten seekers of work

9.38.4: Goes to men eagerly like a lover

9.38.5: Child of heaven

9.38.6: Soma is all-supporting

9.38.1:

The showerer Soma, (swift as a) chariot (1),
comes to the cover of the sense-life (purifier) (2),
and goes to the thousand-fold plenitude (3).¹

⁵ स वृत्रहा (1), वृषा सुतो वरिवोवित् अर्दाभ्यः (2),
सोमो वार्जम् इव असरत् (3)

⁶ स देवः कुविना इषितो अभि द्रोणानि धावति (1), इन्दुः इन्द्राय मंहना (2)

¹ एष उ स्य वृषा रथो (1), अव्यो वारौभिर्वर्षति (2), गच्छन् वार्जं सहस्रिणम् (3)

9.38.2:

The matrons of Trita urge the Soma from the press-stones (1),
(to flow) to the god-mind for his drink, O delight (2).²
[Verse almost same as (9.32.2).]

9.38.3:

The ten seekers of work cleanse the Soma and make it luminous (1).
He is glorified for his rapture (2).³
[This verse is a variant of (9.2.7)
shumbhanti: glorify, (5.22.4); *apasyuvah*: see (9.2.7)]

9.38.4:

The Soma sits amidst mental beings (1,3),
going eagerly like a lover to his love or like a hawk (2,4).⁴
[Line 2: According to an anecdote, Soma was originally brought from
heaven by a hawk and placed on earth. The hawk symbolises the
soul-power]

9.38.5:

This essence (*rasa*) (Soma) is rapturous and beholds all (1).
He is a child of heaven (2).

The delight enters the cover (of the purifier) (3).⁵
[Lines 2 and 3: The natural state of Soma is pure since it is born of
heaven, which is a symbol of mind. While doing work, it is released
with the associated impurities. After purification, it goes to god-mind
Indra.]

² एतं त्रितस्य योषणो हरिं हिन्दुन्त्यद्रिभिः (1), इन्दुमिन्द्राय पीतये (2)

³ एतं त्यं हुरितो दशं मर्मज्यन्ते अपस्युवः (1), याभिः मदाय शुभ्मते (2)

⁴ एष स्य मानुषीषु आ (1), इयेनो न (2), विक्षु सीदति (3),
गच्छन् जारो न योषितम् (4)

⁵ एष स्य मद्यो रसो अव चष्टे (1), द्विकः विशुः (2),
य इन्दुः वारम् आविशत् (3)

9.38.6:

The pressed out Soma is luminous and (is ready) for drinking (1).
 The Soma is all-supporting; crying out (joyously) (2).
 He enters its beloved native seat (3).⁶
 [Line 2: *dharpasi*: see (9.37.2), (9.23.5)]

39. Makes them Whole

Riṣhi: Br̥ahmatiḥ Āngirasaḥ
 Metre: Gāyatrī

9.39.1: Where are the gods?

9.39.2: Impulsion for the inner journey

9.39.3: His perfect might

9.39.4: Moves easily like waves of ocean

9.39.5: Upper kingdoms and lower realms

9.39.6: Worshippers have become whole

9.39.1:

O one with the vast mind, surrounded by a beloved lustre (2),
 go quickly (to the gods) (1),
 saying (and finding out), 'where are the gods?' (3).¹
 [*dhāmnā*: lustre]

9.39.2:

Purifying the impure yajamāna you give him the impulsion (1,3),
 for carrying out the journey (of inner yajna) (2).
 You pour the rain of energy from the heaven (4).²
 [*yātayan*: carrying out the journey]

* एष स्य पीतये सुतो हरिः अर्षति (1), धर्णसि; क्रन्दन् (2),
 योनिमभि प्रियम् (3)

¹ आश्रुः अर्ष (1), बृहत् मते परि प्रियेण धास्त (2), यत्र देवा इति ब्रवन् (3)

² परिष्कृण्वन् अनिष्कृतं जनाय (1), यातयन् (2), इर्षः (3),
 वृष्टिं दिवः परि स्व (4)

9.39.3:

When the Soma is pressed out, it enters the purifier (1),
 upholding its flaming energy by its perfect might (2).
 He is all-seeing and all-illuminating (3).³
 [virochayan: all-illuminating, (occurs once)]

9.39.4:

The Soma effortlessly enters heaven from the purifier (1).
 He moves (easily) like the waves of ocean (2).⁴
 [raghu: swift, to move effortlessly]

9.39.5:

The pressed out Soma illumines (the powers) (1,3),
 in the upper kingdoms and those in the lower realms (2).
 The sweet (Soma) flows to the god-mind Indra (4).⁵
 [āvivāsati: illumines, (8.19.13)]

9.39.6:

The companions call the luminous one (1),
 (Soma) who is urged by the (pressing) stones (2).
 May the Soma be seated in the native abode of Truth (3).⁶
 [samīchīna: see (9.10.7)]

³ सुत एति पवित्र् (1), आ त्विषि दधान् ओजसा (2),
 विचक्षणो विरोचयन् (3)

⁴ अयं स यो दिवस्यर्ते रघुयामा पवित्र् आ (1), सिन्धौरूर्मा व्यक्षरत् (2)

⁵ आविवासन् (1), परावतो अथौ अवावितः (2), सुतः (3),
 इन्द्राय सिद्धते मधु (4)

⁶ समीचीना अनूषत् हरि (1), हिन्वन्ति अद्रिभिः (2),
 योनौ कृतस्य सीदत (3)

40. Shower the Words of Bliss

Riṣhi: Br̥hanmatiḥ Āngirasaḥ

Metre: Gāyatrī

9.40.1: Seers glorify Soma by thinkings

9.40.2: Soma ascends to Indra

9.40.3: Pour the felicities in thousands

9.40.4: Grant the thousand-fold impulsion

9.40.5: Increase the words of the Adorer

9.40.6: Shower on us the Words of Bliss

9.40.1:

The pure all-seeing Soma has overcome all the hurting forces (1).

The seers glorify the wise (Soma) with their thinkings (2).¹

[SV (488, 924); *vicharṣhanīḥ*: all-seeing]

9.40.2:

From his native abode, the down-hued (Soma) the showerer (1), ascends and goes to Indra on being pressed out (2).

He sits in the eternal home (3).²

[*dhruve*: eternal, (1.73.4); *sadasi*: in the home;]

9.40.3:

O Soma, the delight, pour in thousands from all sides (2,3), the great felicities to us (1).³

¹ पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः (1), शुम्भन्ति विष्णैः धीतिर्भिः (2)

² आ योनिमरुणो (1), रुहुत् गमत् इन्द्रं वृषा सुतः (2), ध्रुवे सदसि सीदति (3)

³ नू नौ रयिं महाम् (1), इन्दो अस्मर्यं सोम विश्वतः (2),

आ पवस्व सहस्रिणम् (3)

9.40.4:

O Soma, delight, bring for us all the luminous things (1).

Impart for us the thousand-fold impulsion (2).⁴

[*vidā:* distribute, (1.36.14), impart for us knowledge, (1.71.7)]

9.40.5:

O purifying Soma, bring for us the singers (1,3),
the felicities (or riches) with the perfect hero-might (2,4).

Increase the words (or hymns) of the adorer (5).⁵

[Line 5: increase the aspiration of the adorer expressed in his chant;
punāna: purifying;]

9.40.6:

O purifying Soma, O delight (1),
bring us the riches which are two-fold in their greatness (2).

O delight, shower on us the words (of bliss) (3).⁶

[Line 3: May the utterances or words which are blissful to the hearers come out naturally or effortlessly out of our mouths. A similar idea is in (1.10.3), (1.10.4);

ukthyam: utterance (10.140.1); word (10.11.5), see (4.47.1);

dvibarhasam: two-fold in its greatness, (7.8.6); (riches of) heaven and earth (S)]

⁴ विश्वा सोम पवमान युप्तानि इन्द्रवा भर (1), विदाः सहस्रिणीरिषः (2)

⁵ स नः पुनान आ भर (1), रथि (2), स्तोत्रे (3), सुवीर्यम् (4),

जरितुः वर्धया गिरः (5)

⁶ पुनान इन्द्रवा (1), भर सोमं द्विरहसं रथिम् (2), वृषभिन्दो न उक्ष्यम् (3)

41. Bridge across Calamity

Riṣhi: Medhyātithih Kāṇvah;

Metre: Gāyatrī

9.41.1: Effectuating Soma

9.41.2: Happy path, bridge across calamity

9.41.3: Sound of Soma

9.41.4: Flows with Ray-cows and Life-energy

9.41.5: Fills the vast heaven and earth

9.41.6: Bliss giving streams

9.41.1:

Like cows going (to the stalls) (1),
the effectuating (Somās) carrying the splendour, march and move (2),
by removing their outer covering and killing the dark forces (3).¹

[SV (491, 892); (variant)

[*bürṇayah*: effectuating, (1.55.7);

ayāsaḥ (*padapāṭha*): march (3.18.2); *akramīt*: moves, (4.15.3);

Line 3: Refers to the purification by the sense-mind, killing inner foes
like attachment, such as 'this work was done by me', 'it is mine' etc.
Then Soma becomes pure and effective.]

9.41.2:

We meditate on the happy path (or journeying) (1),
which is a bridge across the calamity (2).

We overcome the dasyu-foes not obeying the law of workings (3).²

[*duḥ-āvyam*: calamity;

suvitasya: happy path, happy journeying, (2.2.6)]

¹ प्र ये गावो न (1), भूर्णयः त्वेषाः अयासो अक्रमुः (2),

प्रन्तः कृष्णामप् त्वचम् (3)

² सुवितस्य मनामहे अति (1), सेतुं दुराव्यम् (2), साहांसो दस्युमत्रतम् (3)

9.41.3:

The sound of the powerful pure-flowing Soma is heard (1,3),
and it is like that of rain (2).

The Soma moves in the heaven like a lightning (4).³

9.41.4:

O out-pressed Soma, flow with your great impulsions (1,4),
having the (luminous) Ray-cows, the lustre of gold, O Indu (2),
and the life-energy and the plenty (3).⁴

9.41.5:

O wide-seeing Soma, fill the vast heaven and earth (1),
just as the Sun (fills) the dawn (or days) with his rays (2).⁵

[*vicharshani*: wide-seeing, (6.2.1); accomplishes every work, (9.44.3)]

9.41.6:

O Soma, flow around us on all sides (1,3),
with bliss-giving streams (2),
just like the essence (flowing) in the Sun-world (4).⁶

[For S, *rasa* is river; *vishṭapa* is steep place. The meanings do not fit
in any mantra.

vishṭapam: established world, supreme abode 8.34.13, 8.32.3, 8.67.9,
8.97.5;

Sun-world: 9.34.5, 9.113.10, 1.46.3, 9.12.6, 10.123.2]

³ शृण्वे (1), वृष्टेरिव (2), स्वनः पर्वमानस्य शुभ्मिणः (3),
चरन्ति विद्युतो दिवि (4)

⁴ आ पर्वस्व महीमिषं (1), गोमदिन्दो हिरण्यवत् (2),
अश्वावत् वाजवत् (3), सुतः (4)

⁵ स पर्वस्व विचर्षणं आ मही रोदसी पृण (1), उषाः सूर्यो न रश्मिभिः (2)

⁶ परि णः (1), शर्म-यन्त्या धारया (2), सोम विश्वतः सरा (3),
रसेव विष्टप्तम् (4)

42. Gods Increase Truth

Rishi: Medhyātithih Kāṇvah

Metre: Gāyatrī

9.42.1: Gives birth to Heaven and Sun

9.42.2: Flow by Ancient Thought

9.42.3: Streams of thousand Strengths

9.42.4: Brings to Birth the Gods

9.42.5: Gods who Increase the Truth

9.42.6: Stream on us Vast Impulsions

9.42.1:

He has given birth to the luminous worlds of heaven (1).

He has given birth to the Sun in the waters (2).

The brilliant one clothes himself with the waters and the rays (3).¹

[divah: the three worlds of heaven;

apsu: waters; Agni, Sūrya and Soma are said to be found in the waters or seven rivers.

gāh: both cows and rays, Ray-cows]

9.42.2:

By the ancient thought (1),

he flows pressed out in a stream (3),

a god around the gods (2).²

9.42.3:

For one increasing and swiftly advancing (1),

for his winning of the plenty, there flow (2),

the streams of Soma with their thousand strengths (3).³

¹ जनयन् रोचना दिवो (1), जनयन्त्वसु सूर्यम् (1), वसानो गा अपो हरिः (3)

² एष प्रत्नेन मन्मना (1), देवो देवेभ्युस्परि (2), धारया पवते सुतः (3)

³ वावृथानाय तूर्ये (1), पर्वन्ते वाजसातये (2), सोमाः सहस्रपाजसः (3)

[*tūrvaye*: swiftly advancing on the path through all obstacles; the sacrifice is figured both as a growth of man (*vāvṛdhāna*) and as a journey (*tūrvaye*);

somāḥ: streams of Soma;]

9.42.4:

After the ancient food is milked out (1),
he is poured into the strainer that purifies (2),
and shouting, he brings to birth the gods (3).⁴

9.42.5:

Soma, purifying himself travels to all desirable boons (1,3),
to the gods who increase the Truth (2).⁵

[Line 1: Soma travels to the boons so as to give delight to the recipients of boons.]

9.42.6:

O Soma, when you are pressed out, (stream on us that) (2),
in which are the cows, the heroes, the steeds, the plenty (1).
Stream (on us) the vast impulsions (3).⁶

[Translation of S: 'Give us a wealth along with which there are cows, men, horses and battle and give us plentiful food'. He renders the word 'vāja' as battle. S renders usually both *īshāḥ* and *vāja* as food. Since both these words occur in this mantra, he renders *vāja* as battle. Why would one pray for having a battle? *vāja* actually means 'plenty of plenty'. He renders the line 3 as 'give us large foods.'].

⁴ दुहानः प्रत्नमित् पर्यः (1), पुवित्रे पर्यै विच्यते (2),
क्रन्दन् देवाँ अजीजनत् (3)

⁵ अभि विश्वानि वार्या (1), अभि देवाँ क्रत्तावृधः (2),
सोमः पुनानो अर्षति (3)

⁶ गोमन्तः सोम वीरवृत् अश्वावृत् वाजवृत् (1), सुतः (2), पवस्व वृहतीरिषः (3)

43. Life-movement
Riṣhi: Medhyātithih Kāṇvah
Metre: Gāyatri

9.43.1: Life-movement cleansed pure
9.43.2: Delight for the mind to drink
9.43.3: Bliss perfected by words
9.43.4: Pure-flowing (*pavamāna*)
9.43.5: Joy neighs aloud
9.43.6: Enrich him with utter force

9.43.1:

With the words let us clothe this (Soma) (appearing) (3),
as a life-movement cleansed pure by light for giving rapture (1);
this is brightly rejoicing (2).¹
[*gobhiḥ*: rays of light]

9.43.2:

All our words that seek the being's growth (1),
make us glad as of old (2).
This (*tam*) (is the) delight for the mind to drink (3).²
[*indrāya*: to the mind;
shumbhanti: make (us) glad, make us beautiful, (5.10.4)]

9.43.3:

This bliss of Soma (is) perfected by the words (2),
from Medhyatithi's luminous mind (3).
He moves, bright rejoicing, purifying its streams (1).³

¹ यो अत्यं इव मुज्यते गोभिः मदाय (1), हर्यतः (2),
तं गीर्भिः वासयामसि (3)

² तं नो विश्वा अवस्युवो गिरः (1), शुभ्मन्ति पूर्वथा (2),
इन्दुभिन्द्राय पीतये (3)

³ पुनानो याति हर्यतः (1), सोमो गीर्भिः परिष्कृतः (2),
विष्वस्य मेध्यातिथे: (3)

9.43.4:

O pure-flowing Soma, win for us a felicity (1),
 entirely glorious (2),
 and thousand-energied in its brilliant power, O Indu (3).⁴
 [vidā: to win, to find;
 pavamāna: pure-flowing; Soma: the lord of delight]

9.43.5:

Indu (joy) neighs aloud in the purifier (1,3),
 like the horse that gallops towards plenty (2).
 When desiring the godhead, he flows through it and beyond (4).⁵

9.43.6:

Stream pure towards the winning of our plenty (1),
 (stream) towards the increase of the illumined person (2,4),
 who hymns you with words (3).
 O Soma, enrich him with an utter force (5).⁶

⁴ पवमान विदा रयिमस्मभ्यं सोम् (1), सुश्रियम् (2),
 इन्द्रो सहस्रवर्चसम् (3)

⁵ इन्दुः (1), अत्यो न वाजसृत् (2), कनिक्रन्ति पवित्र आ (3),
 यत् अक्षाः अतिं देवयुः (4)

⁶ पवस्त् वाजसातये (1), विप्रस्य (2), गृणतो (3), वुधे (4),
 सोम् रास्व सुवीर्यम् (5)

44. Joy and Seerhood

Riṣhi: Ayāsyā Āṅgirasaḥ

Metre: Gāyatrī

9.44.1: You impel us

9.44.2: Joy establishes the seerhood

9.44.3: It is awake in the gods

9.44.4: Man in fullness

9.44.5: Energy utterly displayed

9.44.6: Soul's substance, vast inspiration

9.44.1:

O Soma, towards a vast formation (1),
 you impel us forward like (the sea) bearing forward a wave (2).
 Being unattainable by effort, you (move) towards the gods in us (3).¹
 [arṣhaḥ: impel us (1.105.12); arṣha: arrive (9.1.4); This word and its variants occur mostly in Maṇḍala 9.

mahe tana: vast formation;

ayāsyā: unattainable by effort, (1.62.7); name of riṣhi]

9.44.2:

Clasped in the mentality (1),
 made firm by the understanding (2),
 Soma is impelled towards the Supreme (3),
 and establishes seerhood by the illumined mind (4).²
 [kavīḥ: seerhood; to make a person a seer]

¹ प्र ण इन्दो मुहे तने (1), ऊर्मि न विभ्रत् अर्षसि (2),

अभि देवां अयास्यः (3)

² मती जुष्टो (1), धिया हितः (2), सोमो हिन्चे परावति (3),

विप्रस्य धारया कविः (4)

9.44.3:

It is this that is awake in the gods (1),
 and from them it comes pressed out into the strainer (2).
 Soma (delights) in his movement accomplishing every work (3).³

9.44.4:

So do you flow pure for us desiring the plenty (1),
 effecting a shining sacrifice (2).
 Man in his fullness places you, on all his seats (3).⁴
 [āvivāsati: places you in his dwelling, (5.74.1);
 Line 3: (alt.): Man places you in the sacred seats (prepared by him)]

9.44.5:

May that (sacrifice) performed for (the deities) Bhaga and Vāyu (1),
 be ever-increasing (to make) us, wise and heroic persons (2).
 May Soma labour harmonizing the gods (within us) (3).⁵
 [bhaga: the lord of enjoyment,
 vāyu: lord in the vitality, lord of Prāṇa, the life-force;
 sa: that, the sacrifice mentioned in the earlier mantra.]

9.44.6:

You are the finder of the will, discoverer of the way (2).
 Today for the possession of the soul's substance (1),
 do you, conquer for us the plenitude (3),
 and the inspiration vast (4).⁶

³ अयं देवेषु जागृतिः (1), सुत एति पुवित्र आ (2),
 सोमौ याति विचर्षणिः (3)

⁴ स नः पवस्व वाज्युः (1), चक्राणः चारुमधुरम् (2),
 बहिर्घाँ आ विवासति (3)

⁵ स नो भगाय वायवे (1), विप्रवीरः सदावृथः (2),
 सोमौ देवेष्वा यमत् (3)

⁶ स नौ अय वसुत्तये (1), क्रतुवित् गातुवित्तमः (2),
 वाजै जेषि (3), श्रवौ बृहत् (4)

[*vasuttaye*: gain or possession of *vasu* (S).

vasu: substance; wealth,

S interprets *vasu* as wealth. However a look at the other epithets like *kratuvit* (finder of will), *shravo bṛhat* (inspiration vast), indicates that *vasu* is not the ordinary money. It can only be soul's substance, even though the word soul is not here. Note that S renders *shrava* as food, to force his meaning.]

45. Gives Perfect Vision

Rishi: Ayāsya Āṅgirasaḥ

Metre: Triṣṭup

9.45.1: May the god manifest in us

9.45.2: God in mind be satisfied

9.45.3: Open the gates of bliss

9.45.4: Soma is the power

9.45.5: They yearn for the lord of sweetness

9.45.6: You give perfect vision

9.45.1:

Stream pure for our rapture with the soul's strong vision (1),

so that the godhead may be manifest in us (2),

O delight, (flow) for the God-mind to drink (3).¹

[*nrchakṣhāḥ*: of divine vision (3.22.2, 10.45.3). Here it is rendered as, soul's strong vision;

nr: gods, soul;]

9.45.2:

Arrive at the goal of your embassy (1).

Let the god in the mind be satisfied (2).

Arrive to the godhead for the sake of your lovers (3).

Arrive to the highest good (4).²

¹ स पंवस्व मदायु कं नुचक्षा (1), देववीतये (2), इन्द्रविन्द्राय पीतये (3)

² स नौ अर्षाभि द्रुत्यं (1), त्वमिन्द्राय तोशसे (2),

देवान् सखिभ्यु आ (3), वरम् (4)

[*arsha*: arrive (9.1.4). This word appears mainly in the mandala 9.
toshase: satisfy]

9.45.3:

Ruddy are you (1); we will adorn you (3),
 with the illuminations of the light for ecstasy (2,4).
 Open wide for us the gates to bliss (5).³

[*rāye*: bliss]

9.45.4:

He has flowed beyond the *sheath* of the purifying (1).
 He is the Steed of Power (2),
 that flings in its strength its yoke behind on the road (3).
 Soma (delight) gallops towards the gods (4).⁴

9.45.5:

To him his lovers cry aloud since he sports (1,3),
 in the woodlands of his delight beyond the senses (2,4).
 For the lord of the sweetness, they yearn who raise the song (5).⁵

[*ati avim*: beyond the senses;

sakhāyah: lovers, friends

anūshata: *anu* + *uśhata*, to yearn or aspire again and again

nāva: ship (usual meaning); laud or hymn (S); *nau* is the potent word (*vāk*) according to S.]

³ उत् त्वामसुणं (1), वृयं गोभिः (2), अङ्गमो (3), मद॑य कम् (4),
 वि नौ राये दुरौ वृथि (5)

⁴ अति ऊ पुवित्रम् अक्रमीद् (1), वाजी (2), धुरं न यामनि (3),
 इन्दुः देवेषु यत्यते (4)

⁵ समी सखायो अस्वरन् (1), वने (2), क्रीलन्तम् (3), अत्यविम् (4),
 इन्दुं नावा अनूषत (5)

9.45.6:

Flow in that pure stream of yours (1).

With it you give men perfect vision when they drunk it (2).

O Soma, grant an utter strength for him who affirms you (3).⁶
 [indu: Soma; Joy of God (SA),
 stotre: one who affirms you]

46. Heavenly Path
Rishi: Ayāsya Āngirasaḥ
Metre: Gāyatrī

9.46.1: Manifesting the gods

9.46.2: Powers of sweetness perfected

9.46.3: The power in the mind increased

9.46.4: Soul-upheaving ecstasies

9.46.5: Find for us a heavenly path

9.46.6: Flowing into purity

9.46.1:

Like horses that gallop and do swiftly their work (2),

(Soma) is released for manifesting the gods (1);

The Soma-streams, increase our formations (3).¹

[parvata-vṛdhāḥ: increase our formations]

9.46.2:

The powers of sweetness are perfected (1),

adorned like a woman by her father's clan (2);

the outpourings of bliss (Soma) join and cling to the god Vāyu (3).²

[indavāḥ: powers of sweetness;

asṛkṣhataḥ: join and cling]

⁶ तया पवस्व धारया (1), यया पीतो विचक्षसे (2),
 इन्दौ स्तोत्रे सुवीर्यम् (3)

¹ असृग्रन् देववीतये (1), अत्यासः कृत्या इव (2), क्षरन्तः पर्वतावृथः (3)

² परिष्कृतास इन्दवो (1), योषेव पित्र्यावती (2),
 वायुं सोमा असृक्षत (3)

9.46.3:

Lo these outpourings of the delight and the sweetness (1,3),
 full of the love and pleasure are poured into their vessels (2),
 and increase the power in the mind by works (4).³

[*prayasvantaḥ*: offering: full of love and pleasure, (5.20.3)
indram: powers in the mind]

9.46.4:

O you bright energies run (1),
 and with strong hands seize Soma's soul-upheaving ecstasies (2);
 join his satisfaction with your rays (3).⁴

[*manthinā*: churning ecstasies, (3.32.2);
shukrā: bright energies]

9.46.5:

Stream pure, O winner of wealth (1);
 enforce for us the vast treasure of felicity (2);
 O Soma, find for us the (heavenly) path (3).⁵

9.46.6:

The ten who impel (3),
 cleanse this, that has to be cleansed (1);
 The pure-flowing Soma is intoxicating and satisfying for Indra (2,4).⁶
 [*madam*: bliss, Soma;
indrāya: God in the mind, Indra]

³ एते सोमासु इन्द्रवः: (1), प्रयस्वन्तः त्रम् (2), सुताः (3),
 इन्द्रं वर्धन्ति कर्मभिः (4)

⁴ आ धावता (1), सुहस्त्यः शुक्रा गृण्णीत मन्थिना (2),
 गोभिः श्रीणीत मत्सरम् (3)

⁵ स पवस्व धनंजय (1), प्रयन्ता राधसो महः (2),
 अस्मभ्यं सोम गातुवित् (3)

⁶ एतं मृजन्ति मर्ज्य (1), पवमान् (2), दश क्षिपः (3), इन्द्राय मत्सरं मदम् (4)

47. All Becomes Conscious

Rishi: Kavī Bhārgavāḥ

Metre: Gāyatrī

9.47.1: By perfect working, bliss has increased

9.47.2: All becomes conscious

9.47.3: Essence (*rasa*) of the mind

9.47.4: Thoughts become clear

9.47.5: You bring the manifold plenty

9.47.1:

By this perfect working, bliss that was great (1),
has increased (2).

Full of its own intoxication, it aspires upward (3),
in its abundance and its mastery (4).¹

[*vṛṣhāyātē*: abundance; mastery (as in *vṛṣhabha*);
ut: aspires upwards;]

9.47.2:

All that it has done and all that it shall do (1),
becomes conscious in it (2),
by the beating down of all that opposes (3).

Exerting intense force, it accumulates its gains of active Truth (4).²

[*ṛṇā*: gains of active Truth; *ṛ* indicates Truth;

chayate: accumulate;

Line 4: Soma acquires the debts of his worshipper (S)]

¹ अ॒या सोमः सुकृत्या॑ म॒हश्चित्॑ (1), अ॒भ्यवर्धते॑ (2), म॒न्दून उद्॑ (3),
वृ॒षायते॑ (4)

² कृतानीत्॑ अ॒स्य॑ कर्त्वा॑ (1), चेतन्ते॑ (2), दस्युतैर्णा॑ (3),
कृणा॑ च॑ धृष्णुः॑ चयते॑ (4)

9.47.3:

May this bliss become the essence of the power of mind (1),
even its electric force (Vajra) (2),
and win us our full thousand (3),
now that its self-expression is born (4).³

[*uktham*: self-expression; *vajrah*: electric force; *rasah*: essence;
Rig Veda has four words related to prayer or hymn having distinct
meanings. They are *shamsa*, *gāyatra*, *uktha*, *stoma*.
shamsa: it brings the idea into the field of expression;
gāyatra: the hymn which brings up and sets in motion the needs;
uktha: that which desires and wills;
stoma: that which establishes or affirms, affirming laud. [SA, SV,
p.491]]

9.47.4:

For the seer who holds it (Soma) of itself (1),
He (Soma) claims the delight for his illumined mind (2),
when its thoughts become clear and bright (3).⁴
[*kavīḥ*: the seer of Truth; *ratna*: delight, bliss (1.1.1)]

9.47.5:

You win possession of the felicities (1),
even as of these labouring powers (3).

For the conquerors, you bring the manifold plenty (2,4).⁵

[*bhareshu*: bringings; *sisāsatū*: win; *arvatām*: labouring powers;
jigyuṣhu: conquerors;]

³ आत् सोमे इन्द्रियो रसो (1), वज्रः (2), सहस्रसा भुवत् (3),
उक्त्यं यदस्य जायते (4)

⁴ स्वयं कविः विधर्तरि (1), विप्राय रत्नमिच्छति (2),
यदी मर्मज्यते धियः (3)

⁵ सिषासत् रथीणां (1), वाजेषु (2), अर्वतामिव (3), भरेषु जिग्युषाम् असि (4)

48. Bird Brings Soma

Rishi: Kavīḥ Bhārgavāḥ

Metre: Gāyatrī

9.48.1: We seek you in the beauty.

9.48.2: Utterances are rapturous

9.48.3: Painless bird (Suparṇa)

9.48.4: Let the bird bring him (Soma)

9.48.5: He attains to a greater largeness

9.48.1:

To the seats of our fulfilment (2),
 you bring the mights of the great heaven (1,3),
 we seek you by perfection in our works (5).
 in the beauty of your brightness (4).¹
 [nṛmpāni: mights]

9.48.2:

You are the overthower of resolute foes (1).
 Your utterances are rapturous (2,4).
 On the great and vast law of workings (3),
 You break open for us our hundred cities (5).²

9.48.3:

O perfect-in-will, let the painless bird bring you (2,4),
 towards felicity to be the king of our heavens (1,3).³

¹ तं त्वा नुम्णानि विभ्रतं (1), स_धस्थैषु (2), म_हो दि_वः (3),
 चारुं (4), सुकृत्यैमहे (5)

² संवृत्तधृष्णुम् (1), उक्ष्यं (2), म_हाम_हित्रतं (3), मद्म् (4),
 शतं पुरो रुक्षणिम् (5)

³ अतस्त्वा रथिमभि राजानं (1), सुक्रतो (2), दि_वः (3),
 सुपणो अंव्यथिः भरत् (4)

[In the Purāṇa, there is a popular anecdote of the bird Suparna bringing Soma from the heaven. This anecdote has several variants in the Vedic texts such as RV (10.144) whose riṣhi is Suparna Tārkṣhya. (10.144.4) addresses Suparna as the son of falcon (*shyena*) and he brings to Indra the Soma from the space beyond our worlds (*parāvataḥ*). This is also mentioned in (9.68.6) and others. See also the essay (ix), 'The Legend of Soma and falcon' in pages (xxi).]

Suparna: means a winged power or the symbolic bird with wide wings or with beautiful wings. The word occurs in more than 35 mantrās of RV and 20 verses of Taittirīya Samhitā of Yajur Veda. Sri Aurobindo states, "It is the symbol of soul liberated and upsoaring, winging upwards towards the heights of our being, no longer involved in the ordinary limited movement or labouring gallop of the life-energy (horse)".]

9.48.4:

Let the bird (*vih*) bring him (5);
 he is the transgressor of the lower light (3),
 and the guardian of the Truth (4).
 (He) is the common possession (2),
 for all who had the vision of the Sun-world (1).⁴
 [Him, He: Soma (not explicitly mentioned)]

9.48.5:

Now driving forward (1),
 he attains to a greater largeness of the power in the mind (2),
 effects his possession of our energies (3),
 and accomplishes all our endeavour (4).⁵

⁴ विश्वस्मा इत् स्वद्देशो (1), साधारणं (2), रजस्तुरम् (3),
 गोपामृतस्य (4), विः भरत् (5)

⁵ अधा हिन्द्वान (1), ईन्द्रियं ज्यायो महित्वमानशे (2),
 अभिष्टुकृत् (3), विचर्षणिः (4)

49. God in us Hears

Rishi: Kavīḥ Bhārgavāḥ

Metre: Gāyatrī

9.49.1: Streams down vast impulsions

9.49.2: The herds of light come to our house

9.49.3: Manifesting the godhead entirely

9.49.4: Let the god in us hear

9.49.5: Let the bliss illuminate us

9.49.1:

Stream down utterly on us your rain (1),
even the whole wave of the waters from all heaven (2).

(You) undecaying, stream down those vast impulsions (3).¹
[ā pavasva: stream down]

9.49.2:

Flow pure in that stream (1),
by which the herds of the light come here to our house (2,4).
They (herds) bring (delight) to the creature (3).²

9.49.3:

Stream down on us the light (1).
Stream in the sacrifices manifesting entirely the godhead (2),
stream on us the rain (3).³

¹ पवस्व वृष्टिमा सु नो (1), अपामूर्मि दिवस्परि (2),
अयक्षमा वृहतीरिषः (3)

² तथा पवस्व धारया (1), यथा गावं इहागमन् (2),
जन्यासु उप्य (3), नो गृहम् (4)

³ धृतं पवस्व (1), धारया यज्ञेषु देववीतमः (2),
अस्मभ्यं वृष्टिमा पव (3)

9.49.4:

For giving us the energy (1),
 may you race abroad in your stream (3),
 over all the sense-life where you are purified (2).
 Let the gods in us hear indeed (4).⁴

[*vi dhāva:* race abroad;

sah: he (usual meaning), you (occasional as in 10.69.3) and here;
avyam: sense-life, (*avi:* female sheep);

avya, avyam, avyayam, avye etc., occur mainly in the ninth *maṇḍala* with one or two of them in other *Maṇḍalās*. S translates these words in many ways related to the 'wool' used in the strainer since *avi* has the meaning of sheep. The meaning 'sense-life' used by (SA) fits everywhere in their over 100 occurrences.]

9.49.5:

Let Bliss purifying itself in its streams flow upon us (1),
 beating away the demons (*rākṣhasa*) (2).

Let it illumine us with that pristine (light) (3),
 in all luminosities (4).⁵

[*pratna:* ancient, pristine;

asiṣhyadat: flow (upon us), (9.14.1);]

⁴ स नै उर्जे (1), वि अव्यये पुवित्रे (2), धाव धारया (3),

देवासतः शुणवन् हि कम् (4)

⁵ पवमानो असिष्यदत् (1), रक्षांसि अपूजहनत् (2), प्रत्वद्रोचयन् (3), रुचः (4)

50. Three Words
Rishi: Uchatya Āngirasa
Metre: Gāyatrī

9.50.1: Urge the wheel

9.50.2: Three words in us mount upwards

9.50.3: Soma rains sweetness and veils the senses

9.50.4: Where illuminations are born

9.50.5: O Soma, may the mind drink you

9.50.1:

Upward mount your strengths (1).

Their voice is as the sound of the waves of the ocean (of being) (2).
 Urge the wheel of the wagon (3).¹

9.50.2:

In your pouring forth (1),
 when you move in the plane of the sense (4),
 the three words in us mount upward (2),
 desiring their plenitude (3).²

[*sānavi*: plane; *sānu*: peak, realm; *avya*: sense;
makha is related to *magha*, plenitude, plenty;

Three Words: Probably they represent the three lower sheaths
 matter, life and mind within us.]

¹ उत् ते शुभ्मास ईरते (1), सिन्धौरूर्मैरिव स्वनः (2),
 वाणस्य चोदया पविम् (3)

² प्रसवे त् (1), उदीरते तिस्रो वाचो (2), मखस्युवः (3),
 यत् अव्य एषि सानवि (4)

9.50.3:

The pressing stones (release) the pure flowing (Soma) (3),
 which is brilliant, beloved and which races (2).
 (The Soma) rains the sweetnesses (4),
 and thus veils the senses (1).³
 [hinvanti: races, speeds, (10.156.1)]

9.50.4:

O complete in ecstasy, flow (1),
 in your stream into the places of the purifying (2).
 O seer, be seated in the native home of Light (3).⁴
 [S: O most exhilarating sage (Soma), flow in a stream to the filter to
 sit on the lap of Indra.]

9.50.5:

O utter ecstasy, stream brightening yourself (1,3),
 with the rays of the light, with its active beams (2,4).
 O Lord of sweetness, may the mind drink you (5).⁵
 [añjānah: anointed (3.10.4), brightening;
 gobhih: rays of light; aktubhih: beams, radiances, *indrāya*: towards
 mind

The work here on sūktas 43-50 is based partially on their summary
 translations of (SA) appearing in "Sri Aurobindo: Archives and
 Research, April, 1977".]

³ अव्यो वारे (1), परि प्रियं हरि हिन्द्वन्ति (2),
 अद्रिभिः पवमानं (3), मधुश्रुतम् (4)

⁴ आ पवस्व मदिन्तम् (1), पवित्रं धारया (2),
 कवे अर्कस्य योनिमासदम् (3);

⁵ स पवस्व मदिन्तम् (1), गोभिः (2), अज्ञानो (3), अकुभिः (4),
 इन्द्रविन्द्राय पीतर्यै (5)

51. Pilgrim-yajna

Riṣhi: Uchathya Āngirasaḥ

Metre: Gāyatrī

9.51.1: Leader of the pilgrim-yajna (*adhvaryu*)

9.51.2: Indra the thunderer

9.51.3: Gods rejoice in the Soma-food

9.51.4: Shower the growth on the adorer

9.51.5: You bestow on us the divine inspiration

9.51.1:

O leader of pilgrim-yajna (1),
 lead the Soma pressed out by the stones to the purifier (2).
 Purify it for Indra's drinking (3).¹
 [SV (499, 1255); YVS (20.31);]

9.51.2:

To Indra, the thunderer (2),
 press out the nectarous and supreme Soma of heaven (1,3),
 which is most sweet (4).²
 [piyūṣham: nectarous]

9.51.3:

O delight (1),
 the gods rejoice with your pure-flowing sweet Soma-food (2),
 along with the Maruts (3).³
 [andhasaḥ: Soma-food, foods constituted out of the delight of Soma,
 (1.9.1), (5.51.5)]

¹ अध्वर्यों (1), अद्विभिः सुतं सोमं पवित्रं आ सृज (2),
 पुनीहि इन्द्राय पातवे (3)

² दिवः पीयूषमुत्तमं सोमम् (1), इन्द्राय वज्रिणैः (2),
 सुनोता (3), मधुमत्तमम् (4)

³ तव त्य इन्द्रो (1), अन्धसो देवा मधोः वि अंशते पवमानस्य (2), मरुतः (3)

9.51.4:

O Soma, increase him who presses out (the Soma) (1).
 You shower the adorer with growth and protection (3),
 who effectuates the rapture (2).⁴

[*stotaram*: one who affirms you, adorer, (9.45.6)]

The singer who affirms the power of Soma makes the release of Soma and its delight effective. Thus Soma offers protection and increases his powers.

bürṇayah: to effectuate, (9.15.3, 7.86.7), swift (S)]

9.51.5:

Soma, the all-seeing one, on being pressed out (1,3),
 comes to the purifier in streams (2).

(You bestow on us) the plenitude and the divine inspiration (4).⁵

52. Ancient Paths

Riṣhi: Uchathya Āngirasaḥ

Metre: Gāyatrī

9.52.1: Soma-food (*andhasa*) dwells in light

9.52.2: Come to us by the ancient paths

9.52.3: Soma in a state of movement

9.52.4: Destroy those who subdue us

9.52.5: Bounteous giver of riches

9.52.1:

The Soma-food dwells in light (1,3),
 may it win the riches, grant us completely the plenitude (2).
 May the outpressed (Soma) arrive at the purifier (4).¹

⁴ त्वं हि सोमं वृष्ट्यन् सुतो (1), मदाय भूण्ये (2), वृष्टं स्तोतारम् ऊतये (3)

⁵ अभि अर्ष विचक्षण (1), पुवित्रं धारया (2), सुतः (3), अभि वाजमुत श्रवः (4)

¹ परि चूक्षः (1), सन्द्रविः भरत्-वाजं नो (2), अन्धसा (3),

सुवानो अर्ष पुवित्र आ (4)

[SV (496);

arṣha: arrive (9.1.4); *dyukṣha*: dwelling in light (2.2.1)

svāno: interpreted as *suvāno*, that which is pressed out;

andhasah: see (9.51.3)]

9.52.2:

(O Soma), who is beloved of the gods (2),
 come to our body in a thousand streams (3),
 by the ancient paths across the cover of the sense-life (1).²
 [Line 1: refers to purification of raw Soma]

9.52.3:

O delight, send us Soma in a state of movement (1).

(May he) bring us the gifts (of light and might) (2).

Send us the Soma subjected to the blows (3).³

[Line 3: the blows are those of the press stones of life and mind;
charum: movement (of mind and life) (1.7.6); literally, it means a cloud (KS).

inkhaya: to move, (1.19.7); to bring, (10.153.1);

vadhasnaiḥ: blows, (7.6.5);]

9.52.4:

O one called by many, destroy the strength of those persons (1),
 who want to master us (2).⁴

[*ādideshati*: who want to master us, (1.42.2)]

² तर्वं प्रत्नेभिः अ॒ध्वेभिः अ॒व्यो वारे₍₁₎, परि॑ प्रियः₍₂₎,
 स॒हस्रधारो यात् तना₍₃₎

³ च॒रुः न यस्तम् ईङ्ग्य इन्द्रो न₍₁₎, दानंम् ईङ्ग्य₍₂₎, व॒धैः व॒धस्त्रवीङ्ग्य₍₃₎

⁴ नि॑ शुष्मं॒ इन्द्रवेष्टां पुरुहूत् जनानाम्₍₁₎, यो॑ अ॒स्माँ आ॒दिदैशति₍₂₎

9.52.5:

O bounteous giver of riches (3),
 make the pure riches flow (towards us) in thousands (2),
 and the growths in hundreds (to flow), O delight (1).⁵
 [ūtayaḥ: growths, protections]

53. Evil Thoughts

Rishi: Avatsārah Kāshyapah
 Metre: Gāyatrī

9.53.1: Destroy the confronters around us

9.53.2: Cars with riches

9.53.3: Protect us from evil thoughts

9.53.4: Soma is amidst the rivers

9.53.1:

Your strengths rise up (1),
 scattering the foes, O one with the thunderbolt (2).

Destroy our confronters surrounding us (3).¹

[sprdhaḥ: confronters, (6.5.6)]

Line 2: the epithet usually refers to Indra. Here Soma is identified with Indra as in line 3.]

9.53.2:

By your perfect might you destroy (our enemies) (1).

With a fearless heart, I pray to you (3),

for (the protection of) the cars having riches placed in them (2).²

[Line 2: *dhane hite*: riches with the enemy (S). No word for enemy here.]

⁵ शतं न इन्द्र ऊतिभिः (1), सुहस्त्रै वा शुचीनाम् पवस्व (2), मंहयत् रयिः (3)

¹ उत् ते शुभ्मासो अस्थू (1), रक्षौ भिन्दन्तौ अद्रिवः (2),
 नुदस्व याः परिस्पृधः (3)

² अया निजुधिः ओजसा (1), रथसङ्गे धने हिते (2), स्तवा अविभ्युषा हुदा (3)

9.53.3:

With your laws of working (1),
 O pure Soma, (protect) us from the violence of the foe (2),
 and (also) from the one with evil thoughts (3).
 May you destroy those (evil forces) battling against us (4).³
 [ādhṛṣṭah: violence of the adversary, (2.1.9);
 duḥ-dhyā (dūḍhyā): one with evil thoughts, (3.16.2)]

9.53.4:

For the satisfaction of (the god-mind) Indra (3),
 urge the luminous Soma from whom the bliss drips (1),
 who is amidst rivers and is the master of plenitude (2).⁴

54. Birth of Gods in Us

Riṣhi: Avatsārah Kāshyapah
 Metre: Gāyatrī

9.54.1: The undeviating riṣhis

9.54.2: Soma oversees all like Sun

9.54.3: Abides above all the worlds

9.54.4: Birth of gods in us

9.54.1:

The thousands of riṣhis, the undeviating (5,3),
 milk the knowledge (2,4),
 (from the Soma) who is ancient, shining and brilliant (1).¹
 [ahrayah: undeviating (from the path of Truth), (3.2.4); unhesitant,
 (8.60.16)]

³ अस्य ब्रतानि (1), न आधृषे पर्वमानस्य (2), दूष्या (3),
 रुज यः त्वा पृतन्यति (4)

⁴ तं हिन्वन्ति मद्व्युतं हरि (1), नदीषु वाजिनम् इन्दुम् (2),
 इन्द्रार्यं मत्सरम् (3)

¹ अस्य प्रत्नामनु युतं शुक्रं (1), दुदुहे (2), अहमः (3), पर्यः (4),
 सहस्रसाम् ऋषिम् (5)

9.54.2:

Like the Sun, he oversees (all) (1).

He rushes to the lakes (2).

The seven gliding from the heaven (unite with him) (3).²

[Seven: refers to the energies of the seven planes]

9.54.3:

Like the Divine Sun (2),

the purified Soma abides above all the worlds (1).³

9.54.4:

O purified delight who is a seeker of Indra (4),
surround us with the plenitudes and Ray-cows (1,3),
(needed) for the birth of gods (in us) (2).⁴

55. Unconquered

Rishi: Avatsārah Kāshyapah

Metre: Gāyatrī

9.55.1: Enjoyment of felicities

9.55.2: Born as Soma-food

9.55.3: Ray-cows and steeds

9.55.4: You conquer, but never are conquered

9.55.1:

O Soma-food, flow towards us (2,4),

abundantly like barley for our repeated nourishment (1,3).

O Soma, (flow to us) for the all-round enjoyment of bliss (5).¹

[saubhagā: enjoyment of bliss (or felicities)]

² अ॒यं सूर्य॑ इव उप॒द्धृ॒ (1), अ॒यं सरांसि धावति (2), स॒म प्र॒वत् आ दिवं॒ (3)

³ अ॒यं विश्वा॒नि तिष्ठति पुन॒ामो भुवन॒ोपरि॒ सोमो॒ (1), देवो॒ न सूर्य॑ः॒ (2)

⁴ परि॒ णो॒ (1), देववीतये॒ (2), वाज॑ अर्षसि॒ गोमतः॒ (3), पुन॒ान इन्दविन्द्युः॒ (4)

¹ यव॑यं॒ (1), नो॒ अन्धसा॒ (2), पुष्टं॒पुष्टं॒ (3), परि॒ स्रव॒ (4),

सोम॑ विश्वा॒ च॒ सौभगा॒ (5)

9.55.2:

O Delight, whether you are being affirmed (1),
 or whether you are born as the Soma-food (2),
 be seated on the seat of sacred grass, O beloved one (3).²
 [stava: to affirm, (1.154.2)]

9.55.3:

O Soma, flow to us as the Soma-food (2),
 for granting us the Ray-cows and the steeds (life-energies) (1),
 as the days of light quickly pass (3).³
 [ahāḥ: days of light, (1.140.13)]

9.55.4:

O Soma, you always conquer, (you are) never conquered (1).
 You assail and kill the foes (2).
 O conqueror of the thousands, flow (for us) (3).⁴

56. Lovers of Work

Riṣhi: Avatsāraḥ Kāshyapaḥ
 Metre: Gāyatri

9.56.1: You are True and Vast

9.56.2: Plenitude to the Lovers of Work

9.56.3: The ten Subtle Powers cleanse you

9.56.4: Protect us from Evil and Sorrow

² इन्द्रो यथा तव स्तवो (1), यथा ते जातमन्यसः (2), नि बहिर्विं प्रिये सदः (3)

³ उत नौ गोवित् अशुवित् (1), पवस्व सूम अन्यसा (2),
 मुक्षुत्मेभिः अहभिः (3)

⁴ यो जिनाति न जीयते (1), हन्ति शत्रुमभीत्य (2),
 स पवस्व सहस्रजित् (3)

9.56.1:

O Soma, you are both True and Vast (1).

Coming out of the purifier, may you quickly surround us (2).

For the seekers of gods, you kill the rākṣasa foes (3).¹

[The important phrase *ṛtam bṛhat* occurs in (1.75.5), (4.3.8), (8.25.4), (9.66.24), (9.107.15), (9.108.8).]

9.56.2:

When the delight attains friendship with the god-mind (Indra) (3),
then the Soma brings the plenitude (1),

in a hundred streams, to the lovers of work (2).²

[*apasyuvaḥ*: lovers of work, engaged in active work, (9.2.7), (1.79.1)]

9.56.3:

The ten subtle powers call you, O Soma (1,3),
just as a maiden calls her lover (2).

You are cleansed pure for the gain (of plenitude) (4).³

[Line 4: The delight, when it is pure, leads to the plenitude. The Soma is pure when there is no claim on it by the worker who does the work releasing the delight of work.]

9.56.4:

O delight, may the sweet Soma flow to Indra and Viṣṇu (1).

Protect the singers and other persons from evil and sorrow (2).⁴

¹ परि सोमं कृतं बृहत् (1), आशुः पुवित्रै अर्षति (2), विघ्नं रक्षांसि देवयुः (3)

² यत् सोमो वाजुमर्षति (1), शतं धारा अपुस्युवः (2),
इन्द्रस्य सख्यम् आविशान् (3)

³ अभि त्वा योषणो दश (1), जारं न कन्या (2), अनूषत (3),
मृज्यसै सोम सातयै (4)

⁴ त्वमिन्द्राय विष्णवे स्वादुः इन्दो परि स्व (1), नून् स्तोतून् पाहि अंहसः (2)

57. Guides Workers

Rishi: Avatsārah Kāshyapah

Metre: Gāyatrī

9.57.1: Moves smoothly to Heaven

9.57.2: Impels forces which support Life

9.57.3: Sits with the Workers (and guides)

9.57.4: Treasures of Earth and Heaven

9.57.1:

Like the showers of rain, let the streams (of Soma) (1,3),
flow smoothly towards heaven (of mind) (2,4),
along with the thousandfold plenitude (5).¹

[Heaven (*divah*) symbolizes the mind. The Soma-delight flows to the mind and empowers it.

asashchatah: smoothly, unstayingly, not stuck up, (10.69.8), (1.13.6)]

9.57.2:

The luminous (Soma delight) (2),
comes to oversee all the acts of seer-wisdoms (1).

He impels the forces which support life (3).²

[*kāvya*: seer-wisdoms, the wisdom of the seers and their actions, (1.72.1) and all other occurrences;

āyudhā: see (9.35.4);

tunjāna: to impel, (9.87.6);]

¹ प्र ते धारा (1), असुश्रतौ दिवो न यन्ति (2), बुष्यः (3),
अच्छा-(4), वाजं सहस्रिणम् (5)

² अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति (1),
हरिः (2), तुञ्जान आयुधा (3)

9.57.3:

The purified Soma sits with the workers (1,4),
like a king with perfect laws of actions (sits) with his followers (2),
or like the hawk with its capture (3).³

[*vrata*: laws of action, (everywhere in RV)

Line 1: *āyubhīḥ*: those who perform the works releasing the Soma;
vamsāma: to conquer, (8:60.12);

vamsva: take possession of, (8.23.27); For S, *vamsa* is water;
ibhena: with the followers, (4.4.1); (For S, it is fearlessly);
Soma sits with the workers and guides them]

9.57.4:

O Soma, when you are purified, bring us (2),
all the treasures of earth and heaven (1).⁴

58. Rays and Riches

Riṣhi: Avatsāraḥ Kāshyapaḥ
Metre: Gāyatrī

9.58.1: Rapturous Soma flows swift

9.58.2: Knows the riches for mortals

9.58.3: Dhvasra

9.58.4: Numerous subtle powers

9.58.1:

The rapturous Soma swiftly flows crossing (obstacles) (1,3).

The streams of the pressed Soma-food (are flowing swiftly) (2).¹
[SV (500, 1057);]

³ स मर्मज्जान आयुभिः (1), इभो राजैव सुब्रतः (2),
इयेनो न चंसु (3), षीदति (4)

⁴ स नो विश्व दिवो वसु उतो पृथिव्या अर्थि (1), पुनाना इन्द्रवा भर (2)

¹ तरत् स मन्दी धावति (1), धारा सुतस्य अन्धेसः (2),
तरत् स मन्दी धावति (3)

[Note that line 3 is the refrain,
tarat: crossing (obstacles), rescuing (aspirants) (S)]

9.58.2:

The shining rays of the divine (Soma) know the riches (1),
 (needed) by mortals for their growth (or protection) (2).

The rapturous Soma swiftly flows crossing (obstacles) (3).²

[*avasa*: increase protection, (1.17.6);

usrā: shining rays (everywhere in RV)]

9.58.3:

We have received thousands from Dhvasra and Puruṣhanti (1).

The rapturous Soma swiftly flows crossing (obstacles) (2).³

[Dhvasra and Puruṣhanti are two kings, according to S.

dhvasrā: one who destroys foes, (4.19.7), (10.40.3);

puru-santi: (separation as in Pada Pāṭha): one who gives plenty, (1.112.23)]

9.58.4:

From them we have received numerous subtle powers (1).

The rapturous Soma swiftly flows rescuing the worshippers (2).⁴

[*tana*: bodies, subtle powers; (5.41.9); garments (S);

Line 1: the number three hundred thousand is shortened here as numerous.]

² उस्मा वैदु वसूनां (1), मर्तस्य देवी अवसः (2), तरत् स मन्दी धावति (3)

³ ध्वस्योः पुरुषन्त्योः आ सुहस्ताणि दद्यहे (1), तरत् स मन्दी धावति (2)

⁴ आ ययोः त्रिंशतं तना सुहस्ताणि च दद्यहे (1), तरत् स मन्दी धावति (2)

59. New Births

Rishi: Avatsārah Kāshyapah

Metre: Gāyatrī

9.59.1: Ecstasy for us with new births

9.59.2: Flow with understanding

9.59.3: Cross over calamities

9.59.4: You rule all worlds

9.59.1:

Flow, O Soma, conqueror of Ray-cows and steeds (1),
conqueror of the worlds, conqueror of delight (2).

Bring us the ecstasy along with the new births within us (3).¹
[raṇyatī: (he) takes delight, (5.18:1); ashva: steeds, life-energy;
prajāvat: with the new births, with new soul-formations]

9.59.2:

(O Soma), flow with the inviolate waters (1),
flow with the growths of the earth (2);
flow with the (powers of) understanding (3).²
[dhīṣhaṇā: understanding, (6.11.3, 3.2.1);
adābhyaḥ: inviolable, (3.11.5)]

9.59.3:

O pure-flowing Soma, you cross over all calamities (1).
O seer, may you be seated on the sacred seat (2).³
[Line 1: People endowed with the power of Soma-delight cross over
all calamities;
duritāni: calamities, (5.4.9); stumbling, (7.12.2)]

¹ पवस्व गुजित् अश्वजित् (1), विश्वजित् सौम रण्यजित् (2),
प्रजावत् रत्नमा भर (3)

² पवस्व अङ्ग्यो अदाभ्यः (1), पवस्व ओषधीभ्यः (2), पवस्व धिषणाभ्यः (3)

³ त्वं सौम पवमानो विश्वानि दुरिता तर (1), कृविः सौद नि बृहिंषि (2)

9.59.4:

O pure-flowing Soma, you are a knower of the Sun-world (1).

As soon as you were born you became great (2).

O Delight, you rule over all (the worlds) (3).⁴

[*abhi asi*: rule over, (4.6.1)]

60. Gāyatrī Rhythm

Riṣhi: Avatsārah Kāshyapah

Metre: Gāyatrī

9.60.1: Gāyatrī Rhythm

9.60.2: Supports thousands

9.60.3: Bliss enters the heart of Indra

9.60.4: Seed of new soul-formations

9.60.1:

To the delight with a thousand eyes (3),
to the pure-flowing one and all-seeing (2).

chant with the Gāyatrī rhythm (1).¹

[See the note on Gāyatrī in (9.47.3)]

9.60.2:

You are that (power) with a thousand eyes (1),
who supports thousands (2);

you are purified by flowing across the veil (of senses) (3).²

[*apāviṣhu*: to purify, (S), (occurs once);

vāram: veil, (9.50.3); *sahasra-bharnasam*: powers to carry thousands,
(9.64.25), (9.64.26), (9.98.1)]

⁴ पर्वमान् स्वर्विदो (1), जायमानो अभवो महान् (2),
इन्दो विश्वौ अभि इत् असि (3)

¹ प्र गायत्रेण गायत् (1), पर्वमान् विचर्षणिम् (2), इन्दुं सहस्रचक्षसम् (3)

² तं त्वा सहस्रचक्षसमयो (1), सहस्रभर्णसम् (2), अति वारम् अपाविषुः (3)

9.60.3:

Let the bliss purifying itself in its streams flow upon us (2),
 beyond the veil (of purifier) (1).
 He rushes to the bodies (3),
 entering the heart of Indra, (the divine mind) (4).³
 [Line 2: same as in (9.49.5)]

9.60.4:

O All-seeing Soma (2),
 flow in peace for Indra's achievement (1).
 Bring us the seed of the new soul-formations (3).⁴
 [prajāvat: new births, see (9.59.1)]

³ अति वारान् (1), पवमानो असिष्यदत् (2), कुलवाँ अभि धावति (3),
 इन्द्रस्य हाथाविशन् (4).

⁴ इन्द्रस्य सोम् राधसे शं पवस्व (1), विचर्षणे (2), प्रजावद्रेत् आ भर (3)

Anuvāka 3: Sūktās (61-67)

61. You Stream Abundance

Riṣhi: Amahiyuḥ Āngirasaḥ

Metre: Gāyatrī

- 9.61.1: Advent of Indra in Rapture
- 9.61.2: Divodāsa with True Thought
- 9.61.3: Golden Impulsions for us
- 9.61.4: Your Friendship
- 9.61.5: Your waves make us Happy
- 9.61.6: Impulsions with Hero-strengths
- 9.61.7: Becomes united with the Solar Gods
- 9.61.8: Indra, Vāyu and rays of Sun
- 9.61.9: Bhaga, Vāyu, Pūshan
- 9.61.10: Earthlings have received your Inspiration
- 9.61.11: Conquer back from destroyers
- 9.61.12: Finding Supreme Good
- 9.61.13: Soma of perfect Birth (in man)
- 9.61.14: Our Words increase him
- 9.61.15: Peace and bliss to our Ray-cows
- 9.61.16: Soma has generated the Vaishvānara Light
- 9.61.17: Essence of Soma is fault-free
- 9.61.18: You are the entire Light
- 9.61.19: Soma-food desires the gods
- 9.61.20: Kill Vṛtrās who spread hostility
- 9.61.21: Seated in your native abode
- 9.61.22: You protected Indra in battle
- 9.61.23: Increase the Power of Word in us
- 9.61.24: May you be conscious of us
- 9.61.25: Those without the power of Delight
- 9.61.26: Glory with Hero-strengths
- 9.61.27: A hundred foes together cannot harm you
- 9.61.28: You stream the Abundance
- 9.61.29: Your friendship and your Light
- 9.61.30: Protect us from censurers

9.61.1:

O Soma, may you flow for the advent (of Indra) in rapture (1),
by which he destroyed the ninetynine (cities of the hostiles) (2).¹
[SV (495, 1210);
vīti: in the advent, (6.16.46)]

9.61.2:

In a moment, (your flow) (destroyed) the cities (of the demons) (1);
Shambara was killed for Divodāsa, who has the True Thought (2),
then Turvasha and Yadu (were killed) (3).²
[itthā-dhiye: one who has the true thought, (4.11.3)]

9.61.3:

Make the thousand-fold golden impulsion flow towards us (3).
Surround us with steeds, and their knowledge (1),
and Ray-cows, O Soma (2).³
[ashvavit: knowledge of steeds, the life-energy]

9.61.4:

O pure-flowing Soma, you flood the purifier (1).
We solicit your friendship (2).⁴
[undan: flood, (2.3.2)]

9.61.5:

You flow in streams with waves into the purifier (1).
O Soma, make us happy with these (waves) (2).⁵

¹ अथा वीति परि सव यस्त इन्द्रो मदेषु (1), आ अवाहन् नवतीः नवं (2)

² पुरः सूद्य (1), इत्थाधिये दिवौदासाय शम्बरम् (2), अथ त्यं तुर्वशं यदुम् (3)

³ परि णो अश्वम् अश्ववित् (1), गोमत् इन्द्रो (2),

हिरण्यवत् क्षरा सहस्रिणीरिषः (3)

⁴ पवमानस्य ते वृयं पवित्रम् अभ्युन्दृतः (1), सखित्वमा वृणीमहे (2)

⁵ ये ते पवित्रम् ऊर्मयौ अभिक्षरन्ति धारया (1), तेभिः नः सोम मृद्य (2)

9.61.6:

After being purified bring us the felicities (1),
along with impulsions with hero-strengths (2).
O Soma, you are the lord of all (3).⁶

9.61.7:

Soma, the child of the ocean is cleansed by the ten who impel (1).
He becomes united with the solar gods (*ādityāḥ*) (2).⁷
[(1.46.2) states that Ashvins are also the children of the ocean.
kṣhipaḥ: impelling powers, (9.46.6), (9.14.7)]

9.61.8:

When the Soma is pressed out, it proceeds to the purifier (2),
and then to Indra and Vāyu and the rays of Sun (1,3).⁸

9.61.9:

O rapturous one, flow (2),
in our (yajna) to Bhaga, Vāyu, Pūshan (1),
and also to the handsome Mitra and Varuna (3).⁹

9.61.10:

The Soma-delight-has been born in the higher regions (1).
Even though you are in the heaven, (the persons on) the earth (2),
have received luminous peace and great inspiration (from you) (3).¹⁰
[SV (467, 672); YVS (26.16);]
[*ugram*: puissant, forceful]

⁶ स नः पुनान आ भर रुयिं (1), वीरवतीमिष्म् (2), ईशानः सोम विश्वतः (3)

⁷ एतम् त्यं दशा क्षिपौ मुजन्ति सिन्धुमातरम् (1), सम् आदित्येभिः अख्यत (2)

⁸ समिन्द्रेणोत ब्रायुना (1), सुत रति पुवित्र आ (2), सं सूर्यस्य रुदिमिभिः (3)

⁹ स नो भगाय ब्रायवै पूष्णे (1), पंवस्तु मधुमान् (2), चारुः मित्रे वरुणे च (3)

¹⁰ उच्चा तैं ज्ञातमन्यसो (1), दिवि सत् भूम्या (2), ददै उग्रं शर्म महि श्रवः (3)

9.61.11:

(By your grace), we conquer for human beings (2),
all the luminous things from the destroyers (1),
and become blissful (3).¹¹

[*siṣṭhāsanta*: to conquer, (8.103.11), (9.3.5);
arya: destroyers (3.2.12)]

9.61.12:

Flow to those offering sacrifice to Indra, Varuṇa and Maruts (1,3),
so that they can find the supreme good (2).¹²

[SV (592, 673); YVS (26.17);
varivāḥ: supreme good, (1.59.5);
yajyave: those who have the will for sacrifice (3.19.4)]

9.61.13:

The gods approach Soma of perfect birth (4),
he is a destroyer who speeds the waters (1,3),
and (is accompanied) by the knowledge-rays (2).¹³

[*pari-kṛtaḥ*: perfected, (3.28.2), (8.39.9);
bhangam: destroyer (of foes) (S) (occurs once)]

9.61.14:

May our words increase him who wins the heart of Indra (1,3),
just as milk cows (foster) their calves (2).¹⁴

[*shishvarīḥ*: cows with abundant milk (S);]

¹¹ ए॒ना वि॒श्वा॒नि अ॒र्य आ यु॒म्नानि॑ (1), मा॒नुषा॒णाम्॑ सि॒ष्टा॒सन्तो॑ (2),
वना॒महे॑ (3)

¹² स न॑ इन्द्र॑स्य॑ यज्यवे॑ वरुणाय॑ म॒रुदृ॒ध्यः॑ (1), व॒रिवो॒वित्॑ (2), परिस्वव॑ (3)

¹³ उपो॑ पु॒ जा॒तम॒सुरं॑ (1), गोभि॑ः॒ (2), भङ्गं॑ (3),
परिपृतम्॑ इन्दुं॑ देवा॑ अ॒यासि॒षुः॑ (4)

¹⁴ तसि॑दृथंनु॑ नो॑ गिरै॑ (1), व॒त्ता॑ संशि॒श्वरीरिव॑ (2), य॑ इन्द्रस्य॑ हृदंसनिः॑ (3)

9.61.15:

O Soma, give peace and bliss to our Ray-cows (1);
 establish in us the nourishing impulsions (2).
 Increase the utterances (coming out of) the inner ocean (3).¹⁵

9.61.16:

The streaming and luminous Soma has generated (1),
 the vast Vaishvānara Light, like a wonderful thunder (2,3).¹⁶
 [SV (484, 889);
 vaishvānara: the universal godhead or power of Light and Force]

9.61.17:

O king, the essence of the rapture of the flowing-Soma (1),
 is free of faults (2).

He enters the purifier of sense-life (3).¹⁷

9.61.18:

O one with discernment, your flowing essence (2,1),
 is luminous and illumines (everything else) (3).

you are the entire light [4].

You have the vision of the svar-world (5).¹⁸

[Lines 4 and 5: (Soma makes) the lights of the universe and the
 Sun-world to be seen;
 svar: the world of Truth, Sun-world]

¹⁵ अर्थां णः सोम् शं गवैः (1), धुक्षस्वं पिप्युषीम् इष्म् (2),
 वधीं समुद्रम् उक्ष्यम् (3)

¹⁶ पवैमानो अजीजनत् दिवः (1), चित्रे न तन्युतुम् (2),
 ज्योतिः वैश्वानरं ब्रुहत् (3)

¹⁷ पवैमानस्य ते रसो मदो राजन् (1), अदुच्छुनः (2), वि वारमव्यम् अर्घति (3)

¹⁸ पवैमान् रसस्तव् (1), दक्षो (2), वि राजति चुमान् (3),
 ज्योतिर्विश्वं (4), स्वदृष्टो (5)

9.61.19:

(O Soma), flow forth with the Soma-food (1),
 which is rapturous and is supreme (or most desirable) (2).
 He desires the gods and destroys those giving expression to evil (3).¹⁹
 [SV (470, 815);]

9.61.20:

You are the killer of the Vṛtra, who spreads hostility (1).
 Everyday you conquer the plenitude (for the seekers) (2).
 You are the giver of the Ray-cows and the life-energies (3).²⁰

9.61.21:

Become luminous (2),
 being united with our Ray-cows having perfect abodes (1,3).
 Be seated in your native abode (coming swiftly) like a falcon (4).²¹

9.61.22:

By streaming, you protected Indra in the killing of Vṛtra (1),
 who had stopped the (flow of) great waters (2).²²
 [SV (494);]

9.61.23:

O bounteous Soma (2),
 with our perfect hero-forces may we recover the treasures (1).
 May the purified Soma increase the power of the word in us (3).²³

¹⁹ यस्ते मदो वरेण्यः: (1), तेना पवस्वान्यसा (2), देवावीः अंधशंसुहा (3)

²⁰ जद्ग्निः वृत्रमभित्रियं (1), सम्भिर्वर्जिं दिवेदिवे (2), गृष्णा उ अश्वसा असि (3)

²¹ संमिष्ठो (1), अरुषो भव (2), सूपस्थाभिः न धेनुभिः (3),
 सीदन् श्येनो न योनिमा (4)

²² स पवस्व य आविथ इन्द्रं वृत्राय इन्तवे (1), वृत्रिवांसं महीः अपः (2)

²³ सुवीरासो व्यं धना जयेम (1), सोम मीद्वः (2), पुनानो वर्ध नो गिरः (3)

9.61.24:

Protected by you, with your growths (1),
 may we conquer those who could hurt us (2),
 O Soma, may you be conscious of us in your workings (3).²⁴
 [āmuraḥ: those who would hurt (us), (8.39.2)]

9.61.25:

The Soma streams kill those who hurt (1),
 and those who do not have the powers of delight (2).
 He goes to the rightly perfected (yajna) of Indra (3).²⁵
 [SV (510, 1213);]
 [niṣhkṛtam: rightly perfected, (1.2.6), (5.67.1)]

9.61.26:

O pure-flowing (Soma), bring us the vast riches (1).
 Kill those who would do us harm (2).
 O delight, grant us glory along with hero-strengths (3).²⁶

9.61.27:

When you, being purified, seek plenitude (4),
 and lavish the riches (on the sacrificer) (2),
 a hundred foes together cannot harm you (1,3).²⁷
 [makha: plenitude, (9.50.2)]

²⁴ त्वोतासुः तव अवस्ता (1), स्याम वृन्वन्त आमुरः (2),
 सोम ब्रतेषु जागृहि (3)

²⁵ अपश्नू पवते मृधो अप सोमो (1), अराव्याः (2),
 गच्छनिन्द्रस्य निष्कृतम् (3)

²⁶ मृहो नो राय आ भर पवमान (1), जही मृधः (2), रास्व इन्दो वीरवद्यशः (3)
²⁷ न त्वा शतं चन हुतो (1), राधो दित्संन्तम् (2), आ मिन् (3),
 यत् पुनानो मंखस्यसे (4)

9.61.28:

On being pressed out, you stream the abundance (1).
 Make our people glorious; destroy all our enemies (2,3).²⁸
 [SV (479, 778);
dviśhah: foes; hostile forces, both internal and external;]

9.61.29:

O Delight, with your friendship and your supreme light (1),
 may we overpower the foes_desiring battle (2).²⁹
 [Line 2: same as in (1.8.4);
sāsahyāma: overpower, (1.8.4)]

9.61.30:

With your fierce and sharp weapons (1),
 meant for the destruction of foes (2),
 protect us from every censurer or betrayal (3).³⁰
 [samasya: every, (8.75.9)]

62. Soma Abides with Discernment

Riṣhi: Jamadagnih Bhārgavah
 Metre: Gāyatrī

9.62.1: Obtain all Felicities

9.62.2: Destroying evils, makes Paths easy going

9.62.3: Soma comes with the Word of Revelation

9.62.4: Abides with Discernment in the heights

9.62.5: Purified in the Waters

9.62.6: Decorate the Soma Essence

²⁸ पवस्व इन्द्रो वृषा सुतः (1), कृथी नौं यशस्वो जने (2),
 विश्वा अपु द्विष्ठौ जहि (3)

²⁹ अस्य ते सख्ये वृयं तवैन्द्रो द्युम्न उच्चमे (1), सासुह्याम् पृतन्यतः (2)

³⁰ या ते भीमानि आयुधा तिग्मानि (1), सन्ति धूर्वणे (2),
 रक्षा समस्य नो निदः (3)

9.62.7: Take your seat on the purifier
 9.62.8: Sitting in the womb of delight
 9.62.9: Flow to Angirasa seers
 9.62.10: Speeds the aspirants
 9.62.11: Showering abundance is his law
 9.62.12: Felicities desired by many
 9.62.13: Soma with the seer-will
 9.62.14: Measurer of the midworld
 9.62.15: He is born of the lauds
 9.62.16: Soma is pressed out by the gods
 9.62.17: Seven thoughts, three backs, three pillars
 9.62.18: Urging the lord of plenitude
 9.62.19: Soma urges the riches into us from all sides
 9.62.20: Gods and men milk out the knowledge
 9.62.21: Soma has the most inspired knowledge
 9.62.22: We voice by our word its inspiration
 9.62.23: Eternal plenitude
 9.62.24: Seer Jamadagni
 9.62.25: Your protection flows towards our words
 9.62.26: Impel the waters to flow by speech
 9.62.27: Worlds stand by your greatness
 9.62.28: Your streams spread out
 9.62.29: Tasks of discrimination
 9.62.30: Supports the perfect hero-might in the adorer
 9.62.1:

The rapid Soma-delight goes through the purifier (1),
 (to obtain) all the felicities (2).¹

[*as̄gram*: comes, (9.17.1)]

¹ एते अंसृग्रम् इन्द्रवस्तिरः पुवित्रंमाशवः (1), विश्वानि अभि सौभंगा (2)

9.62.2:

Destroying all the evils, he makes the paths easy-going (1),
 for successors and the steeds of swiftness (life-energy) (2).
 He fashions the bodies of war-horses (to fight the evil) (3).²
 [tanāḥ: bodies, (2.2.1)]

9.62.3:

They (Soma) advance towards our perfect lauds (2),
 creating the highest good for our Ray-cows (1).

They come together with the word of revelation for us (3).³
 [samyataḥ: come together, (5.34.9); self-gathered, (2.2.2)]

9.62.4:

Abiding with discernment in the waters at the heights (2),
 Soma has been pressed out to release the rapture (1).

Coming swiftly like a bird, he takes his seat in the native abode (3).⁴
 [SV (473, 1008);
 [amshu: Soma, (4.1.19)]

9.62.5:

The Ray-cows like the taste of the milk of knowledge (3),
 mixed with the brilliant Soma desired by gods (1).

The pressed out Soma by gods is purified by the waters (2).⁵

² विघ्नन्तौ दुरिता पुरु सुगा (1), तोकाय वाजिनः (2),
 तना कृष्णन्तो अर्वते (3)

³ कृष्णन्तो वरिंचो गवे (1), अभ्यर्षन्ति सुषुतिम् (2),
 इळाम् अस्मम्यै संयतम् (3)

⁴ असावि अंशुः मदाय (1), अप्सु दक्षो गिरिष्ठाः (2),
 दयेनो न योनिम् आसदत् (3)

⁵ शुभ्रमन्यौ देववातम् (1), अप्सु धूतो नृभिः सृतः (2),
 स्वदन्ति गावः पर्योभिः (3)

[*devavātah*: desired by gods, (3.20.2);
dhūtah: purified, (9.107.5); *apsu*: works, waters;
nṛbhīh: usually refers to gods. It is the gods who release the delight from work.]

9.62.6:

Rejoicing together the impelling powers decorate (2,4),
 the sweet and rapturous essence for the sake of its immortality (3),
 just like decorating a horse (1).⁶

[*hetārah*: the impelling powers (occurs once);
sadhamādah: rejoicing together (5.20.4)]

9.62.7:

O Indu, take your seat on the purifier (3),
 with those streams dripping with sweet Soma (1),
 which have manifested for our protection (2).⁷

[Indu: a name for the deity of Soma, the delight of existence]

9.62.8:

Passing obliquely through the net of sense-life (2),
 hasten for Indra's drinking (1),
 sitting in the womb of delight (3).⁸

9.62.9:

O Indu, most sweet, flow towards the Angirasa seers to give (1),
 the milk of knowledge, the Light and the Highest Good (2).⁹

⁶ आदीमथं न (1), हेतारो अशूशुभन् (2), अमृताय मध्वो रसं (3), सधमादै (4)

⁷ यास्ते धारा मधुश्रुतो (1), असृग्रमिन्द ऊतयै (2), ताभिः पुवित्रमासदः (3)

⁸ सो अर्षेन्द्राय पीतयै (1), तिरो रोमाणि अव्यया (2), सीदन् योना वनेष्वा (3)

⁹ त्वमिन्दो परि सव स्वादिष्ठो अङ्गिरोभ्यः (1), वरिवोवित् धृतं पर्यः (2)

9.62.10:

The purifier Soma, is placed in front by the men of vision (1);
 He is conscious (2).
 He speeds (the aspirants) to the vast alliance (or effectivity) (3).¹⁰
 [SV (508); *āpyam*: alliance, (7.15.7); effectivity (1.36.12);
vicharshane: the seeing-one, one with vision of the subtle things,
 (8.43.2); one who accomplishes all our endeavours, (9.44.3);]

9.62.11:

The pure-flowing Soma is the enjoyer (1,3),
 his law of working is showering (the abundance) (2).
 He kills the demon foes (4).
 For the giver he grants the felicities (5).¹¹
 [*vṛṣhā*: enjoyer; (1.140.2)]

9.62.12:

Pour on us the felicities in thousands (1),
 along with Ray-cows and life-energies (2).
 They cause delight to many and are desired by many (3).¹²

9.62.13:

The wide-moving Soma, the one with seer-will (3),
 is cleansed by mortals and sprinkled around (1,2).¹³

¹⁰ अ॒यं वि॒चर्षणि॒र्हितः प॒वंमा॒नः (1), स चैतति॑ (2), हि॒न्वान् आ॒प्यं बृ॒हत् (3)

¹¹ ए॒प वृ॒षा (1), वृ॒ष्ट्रतः (2), प॒वंमा॒नो (3), अ॒शस्ति॒हा (4),
 कृ॒त् व॒सूनि॑ दा॒शुर्वे॑ (5)

¹² आ प॒वस्व स॒हस्रिण॑ रु॒र्यि॑ (1), गो॒मन्तम् अ॒धिनं॒म् (2),
 पु॒रुथ॒न्द्रं पु॒रुस्मृ॒हम् (3)

¹³ ए॒प स्य परि॑ विच्यते॑ (1), मर्म॒ज्यमा॒न आ॒युर्भिः॑ (2), उ॒रुगा॒यः कृ॒विक्रतुः॑ (3)

9.62.14:

The rapturous Soma flows to Indra (3).

He has abundant protection, growth and plenty of many things (1).

He is the seer and measurer of the mid-world (or worlds) (2).¹⁴⁴

[*vimānah*: measurer, (3.26.7);

utih: protection, growth]

9.62.15:

Soma is born of the lauds and praised here (in the yajna) (1).

He is established for Indra (2),

just as a bird is established in its nest (3).¹⁴⁵

9.62.16:

The pure-flowing Soma pressed out by the gods (1),

rushes forth like a war-horse (2),

to alight vigorously in the bowls (human bodies) (3).¹⁴⁶

9.62.17:

By means of the seven thoughts (5),

the Soma is yoked to the car of the rishis (2,4),

which has three backs and three pillars (1),

so that it can go (to the gods) (3).¹⁴⁷

[*chamūshu*: bowls, bodies, see (9.20.6);]

¹⁴ सहस्रौतिः शतामधो (1), विमानो रजसः कविः (2), इन्द्राय पवते मदः (3)

¹⁵ गिरा जात इह स्तुत इन्दुः (1), इन्द्राय धीयते (2), विर्योना वस्ताविव (3)

¹⁶ पवमानः सुतो नृभिः सोमो (1), वाजम् इव असरत् (2),
चूमूषु शक्मना आसदम् (3)

¹⁷ तं त्रिपुष्टे त्रिवन्धुरे (1), रथे युजन्ति (2), यातवे (3), कर्णीणां (4),
सप्त धीतिभिः (5)

9.62.18:

Those who press out the Soma (1),
 urge the luminous lord of plenitude (4),
 who seizes the riches (of foes) (2),
 to come rapidly (to grant) the plenitude (to the seekers) (3).¹⁸
 [vajāya: plenitude; vājinam: master of plenitude;
 dhanasprtam: who seizes the riches (1.36.10)]

9.62.19:

The outpressed Soma enters the vessel (human body) (1).
 He urges the riches and felicities (into us) from all sides (2).
 He stands amidst Ray-cows like a hero (3).¹⁹
 [sv (489); variant]
 [arshan: to urge, (1.105.12)]

9.62.20:

O Indu for getting rapture (1),
 the gods and men milk out the knowledge (2),
 The sweet Soma is for the gods (3).²⁰

9.62.21:

For the gods, pour the Soma from the purifier (1,3).
 (The Soma) is sweet (2),
 and has the most divine inspiration (4).²¹

¹⁸ तं सौतारो (1), धनुस्पृतम् (2), आशुं वाजाय् यातवे (3),
 हर्हि हिनोत वाजिनम् (4)

¹⁹ आविशन् कलशं सुतो (1), विश्वा अर्षन्मिश्रियः (2),
 शरो न गोषु तिष्ठति (3)

²⁰ आ तं इन्द्रो मदाय् (1), कं पयौ दुहन्ति आयवः देवा (2), देवेभ्यो मधुं (3)

²¹ आ नः सोमं पवित्रं आ सूजता (1), मधुमत्तमम् (2),
 देवेभ्यौ (3), देवश्रुत्तमम् (4)

9.62.22:

Release the Soma, in rapturous streams (1,3).

We voice by our word its vast inspiration (2).²²
 [gr̥ṇānah: voice by our word (5.16.5)]

9.62.23:

Being purified, you flow (2),
 for the advent of the mighty of the Ray-cows (1).
 Flow for the sake of the eternal plenitude (3).²³

9.62.24:

The affirmed lauds are voices hymned by the seer Jamadagni (2),
 May all impulsions with knowledge-rays, come to us (1).²⁴
 [pariṣṭubhah: affirming lauds; see stoma in (9.47.3)]

9.62.25:

O Supreme Soma, flow towards our words (1),
 with your variegated protection (or increasings) (2).
 (Flow) towards our seer-wisdoms (3).²⁵
 [agriyam: supreme, (6.46.18)]

9.62.26:

O one who makes all things to move (4),
 O supreme one, by means of speech, impel (2),
 the waters of the ocean to flow (1,3).²⁶
 [ejati: to move;]

²² एते सोमा असृक्षत (1), गृणानाः श्रवसे मुहे (2), मुदिन्तमस्य धारया (3)

²³ अभि गव्यानि वीतये नुम्णा (1), पुनानो अर्षसि (2), सुनद्राजः परि सव (3)

²⁴ उत नो गोमतीः इषो विश्वा अर्ष (1), परिषुभः गृणानो जुमदंगिना (2)

²⁵ पवस्व वाचो अग्नियः सोम (1), चित्राभिरूतिभिः (2),
 अभि विश्वानि काव्या (3)

²⁶ त्वं समुद्रिया अपौ (1), अग्नियो वाच ईरयन् (2), पवस्व (3), विश्वमेजय (4)

9.62.27:

O seer, O Soma, by your greatness all these worlds stand (1).
By your greatness, the rivers hasten to flow (2).²⁷

9.62.28:

Your streams do not stay fixed anywhere (2),
but spread out and flow towards the purifier (3),
like the rain falling from the heaven (1).²⁸

[*shukrām*: purifier; *upastire*: spread out, (5.85.1);
asaschataḥ: without staying fixed anywhere, (10.69.8)]

9.62.29:

Purify the Soma for the sake of Indra (1),
for achieving the fierce tasks of discrimination (2).
Soma is the lord and causes the advent of achievement (3).²⁹
[*vīti*: advent; *rādhāsa*: achievement, (10.140.5); riches;
sādhan: accomplishing, (3.1.7)]

9.62.30:

O Truth, O seer, O pure-flowing Soma,
take your seat in the purifier (1).
(You) support the perfect hero-might in the adorer (2).³⁰

²⁷ तुम्हे मा भुवना कवे महिसे सौम तस्थिरे (1), तुम्हर्मर्षन्ति सिन्धवः (2)

²⁸ प्र तै दिवो न बृष्टयो (1), धारा यन्ति असञ्चतः (2),
अभि शुक्राम् उपस्तिरम् (3)

²⁹ इन्द्रायेन्दुं पुनीतन् (1), उग्रं दक्षाय साधनम् (2), ईशानं वीतिराधसम् (3)

³⁰ पवमान कृतः कृविः सोमः पवित्रमासदत् (1), दधत् स्तोत्रे सुवीर्यम् (2)

63. Makes Everyone Noble

Riṣhi: Nidhruvih Kāshyapaḥ

Metre: Gāyatrī

- 9.63.1: Inspirations and perfect energy
- 9.63.2: Be seated in the bodies (vessels)
- 9.63.3: May you be honey
- 9.63.4: Soma fights against crookedness
- 9.63.5: Soma makes everyone noble in the universe
- 9.63.6: Soma flows to Indra and his own world
- 9.63.7: Sun shines by the flow of Soma
- 9.63.8: Soma flows towards the thinking man
- 9.63.9: Steeds of Sun in ten directions
- 9.63.10: Sprinkle Soma on the purifier
- 9.63.11: Unassailable felicities
- 9.63.12: Riches with Rays and life-energy
- 9.63.13: Soma is like the divine sun
- 9.63.14: Flows in the streams of purity and Truth
- 9.63.15: Soma mixed with curds
- 9.63.16: Soma reveals the godhead
- 9.63.17: Soma in the sounding rivers
- 9.63.18: Plenitude with knowledge rays
- 9.63.19: Purifying net of sense-life
- 9.63.20: Cleanse the Soma with thoughts
- 9.63.21: The wise cross the waters by thoughts
- 9.63.22: O Soma, ascend to Vāyu
- 9.63.23: Enter the inner ocean of our heart
- 9.63.24: You make the will-power firm
- 9.63.25: Soma releases all seer-wisdoms
- 9.63.26: Soma is created to kill all foes
- 9.63.27: Soma poured forth on earth from midworld
- 9.63.28: Strong-in-will
- 9.63.29: Come to us crying aloud in joy
- 9.63.30: Bestow all desirable things

9.63.1:

O Soma, pour (on us) the thousand-fold felicities (1).
 Establish in us the inspirations and the perfect energy (2).¹
 [SV (501);]
 [shravānsi: inspirations, (3.19.5)]

9.63.2:

O most rapturous one (2),
 flow with impulsions and energy to Indra (1).
 May you be seated in the bodies (bowls) (3).²

9.63.3:

O Soma who has been pressed out (1),
 flow towards the vessel, to Indra, Viṣṇu and Vāyu (2,3,5).
 May you be honey (4).³

9.63.4:

Along with the streams of Truth (2),
 Soma who supports the worlds and is swift
 is released (to fight) against the crookedness (1).⁴
 [hvarah: crookedness, (5.20.2);
 babhravah: one who supports the world, (2.33.8)]

9.63.5:

(Soma) increases Indra to cross the waters swiftly (1).
 (Soma) makes everyone in the universe noble (2).
 He kills the nongivers (3).⁵

¹ आ परस्व सहस्रार्थं सौम सुवीर्यम् (1), अस्मे श्रवांसि धारय (2)

² इष्मूर्जं च पिन्वस्तु इन्द्राय (1), मत्सुरिन्तमः (2), चुमूषु आ नि षीदसि (3)

³ सृत (1), इन्द्राय विष्णवे (2), सोमः कुलशै अक्षरत् (3),
 मधुमां अस्तु (4), वायवे (5)

⁴ एते असुग्रम् आश्वावो अति हरांसि बुभ्रवः सोमा (1), क्रतस्य धारया (2)

⁵ इन्द्रं वर्धन्तो अमुरोः (1), कुण्वन्तो विश्वमार्यम् (2), अपग्नन्तो अरावणः (3)

[Line 1: Soma increases Indra towards swiftness in work;
apturah: to swiftly cross the waters, (3.27.11), swiftness to do work]

9.63.6:

The outpressed Soma which supports the worlds (1,3),
 goes towards Indra the god-mind (4),
 and also flows to his own world (2).⁶

[Line 2: The Soma as it flows towards Indra, the lord of divine mind,
 also goes to his own abode, the heaven of the mind which happens
 to be Indra's realm also.]

9.63.7:

(O Soma), you urge the waters towards human beings (3).
 Uphold the flow (of Soma) by which the Sun shines (1,2).⁷
 [SV (493, 1216);

Line 3: *apah*: waters (dynamical energies), works. By using the
 meaning of work, we get an alternative translation of line 3.]

9.63.8:

The pure-flowing Soma is yoked to the steed of Sun (1),
 to travel through the midworld towards the thinking man (2).⁸

9.63.9:

Uttering 'Indra', Soma (2),
 yokes the steeds of Sun to travel in the ten (directions) (1).⁹
 [Here is the mention of the power of repeating a name (*nāma japa*).]

⁶ सुता (1), अनु स्वम् आ रजो अभ्यर्षन्ति (2), ब्रुभ्रवः (3),
 इन्द्रं गच्छन्ति इन्द्रवः (4)

⁷ अया पवस्व धारया (1), यया सूर्यमरौचयः (2), हिन्चानो मानुषीरपः (3)

⁸ अयुक्त सूर एतदं पवमानो (1), मनौ अधि अन्तरिक्षेण यातवे (2)

⁹ उत त्या हुरितो दश सूरौ अयुक्त यातवे (1), इन्दुरिन्द्र इति ब्रुवन् (2)

9.63.10:

Sprinkle on the (purificatory) net of sense-life (2),
 the satisfying Soma pressed out for Indra and Soma, O singers (1).¹⁰
 [gīra: singers, who worship with the word]

9.63.11:

O pure-flowing Soma, grant us the unassailable felicities (1),
 which cannot be destroyed by those desiring to conquer us (2).¹¹
 [duṣṭaram: duṣ + taram: unassailable (by foes)]

9.63.12:

Bring for us the thousand-fold riches (1),
 endowed with knowledge-rays and life-energies (2);
 (bring us) also the inspired knowledge and the plenitude (3).¹²

9.63.13:

When it is pressed out by the stones and flows (2),
 Soma is like the divine Sun (1).
 He establishes the essence (of Soma) in the vessel (body) (3).¹³

9.63.14:

Endowed with knowledge-rays and plenitude, Soma flows (3),
 in the streams of Purity and Truth (2),
 to the abodes of the noble doer (1).¹⁴

¹⁰ परीतो वायवै सुतं गिर् इन्द्राय मत्सुरम् (1), अव्यो वारेषु सिञ्चत (2)

¹¹ पवमान विदा रस्मस्तप्तम् सोम दुष्टरम् (1), यो दुणाशो वनुष्यता (2)

¹² अप्यर्ष सहस्रिण् रथि (1), गोमन्तमभिनम् (2), अभि वाजमुत श्रवः (3)

¹³ सोमौ देवो न सूर्यो (1), अद्रिभिः पवते सुतः (2), दधानः कुलशे रसम् (3)

¹⁴ एते धामानि आयौ (1), शुक्रा नृतस्य धारया (2), वाजं गोमन्तमक्षरन् (3)

9.63.15:

The outpressed streams of Soma mixed with curds (1,3),
prepared for the Vajra-bearing Indra (2),
flows through the purifier (4).¹⁵

[*dadhyāshirah*: *dadhi-āshirah*: mixed with curds, (5.51.7);
dadhi: curds; that which holds the thought; subtle intellect;
āshirah: see (1.44.28)]

9.63.16:

O Soma, pour the most-sweet Soma into the purifier (1,3),
(for granting us) riches (or felicities) (2).

The Soma is rapturous and reveals utterly the godhead (4).¹⁶
[*devavītamah*: revealing utterly the godhead, (9.25.3)]

9.63.17:

Humans purify the luminous (Soma) in the sounding rivers (1),
(and give it) to Indra, for getting satisfaction and the plenty (2).¹⁷

9.63.18:

O Soma, may the golden riches with life-energy (2),
and perfect hero-strength flow towards us (1,3).

Bring for us the plenitude endowed with knowledge-rays (4).¹⁸

¹⁵ सुता (1), इन्द्राय वृज्जिणे (2), सोमासु दध्याशिरः (3),
पूवित्रम् अति अक्षरन् (4)

¹⁶ प्र सौम् मधुमत्तमो (1), राये (2), अर्ष पूवित्र आ (3),
मदो यो दैववीतमः (4)

¹⁷ तमी मृजन्ति आयवो हरि नदीषु (1), वाजिनम् इन्दुमिन्द्राय मत्सुरम् (2)

¹⁸ आ पवस्व (1), हिरण्यवृत् अश्वावत् सोम (2), वीरवत् (3),
वाजं गोमन्तमा भर (4)

9.63.19:

Through the purifying net of sense life (2),
 sprinkle for Indra the most sweet Soma (3),
 just like giving plenitude for one desirous of it (1).¹⁹

9.63.20:

The wise, desirous of protection and growth (2),
 cleanse the seer with thoughts, him fit for brightening (1).
 The showerer of abundance flows forth crying out (3).²⁰

9.63.21:

The wise persons, by their thoughts, glorify (4),
 the streams of Truth, with the mighty Soma (1,3),
 and cross the waters by means of thoughts (2).²¹

[*samasvaran*: glorify, (10.96.2);

apturah: cross the waters, (3.27.11)]

9.63.22:

O luminous (Soma) flow with your rapture (1,3),
 going continuously and true in order, to Indra (2).

Ascend to Vāyu for upholding the law (4).²²

[SV (483, 1235); (variant);]

[*āyuṣhak*: same as *ānuṣhak* in the SV version according to S;
 continuous and true in order; uninterruptedly;]

¹⁹ परि वाजे न वाज्युम् (1), अव्यो वारेषु (2), सिञ्चत इन्द्राय मधुमत्तमम् (3)

²⁰ कविं भृजन्ति मर्ज्यं धीभिः (1), विष्रा अवस्यवः (2),

वृषा कल्निक्रत् अर्षति (3)

²¹ वृषणं (1), धीभिरसुरं (2), सोमम् कृतस्य धारया (3),

मती विष्राः समस्वरन् (4)

²² पवस्व देव (1), आयुषक् इन्द्रं गच्छतु (2), ते मदः (3), वायुमा रौहू धर्मेणा (4)

9.63.23:

O pure-flowing Soma, you crushed the foes (1),
to (recover) the riches full of inspiration (2).

O Dear Soma, enter the inner ocean (of our heart) (3).²³
[*ni toshase*: to crush;
shravāyyam: full of inspiration, (5.20.1)]

9.63.24:

O Soma, by flowing you destroy the hurting (evil) foes (1).
You are the finder of right-will and are satisfying (2).

Drive off the beings who are opposed to the gods (3).²⁴
[SV (492, 1237);]

9.63.25:

The pure-flowing, delightful and bright Soma (1,3),
releases all the seer-wisdoms (2,4).²⁵
[*asṛkṣhata*: cast out, to release, (5.52.6)]

9.63.26:

The pure, bright, swiftly flowing Soma has been created (1),
to kill all the enemies (of the gods and the Word) (2).²⁶
[*asṛgram*: created, (1.9.4)]

²³ पवमान् नि तौशसे ११), रथिं सौम श्रवाय्यम् (२), प्रियः समुद्रमा विश (३)

²⁴ अपघ्नन् पवसे मृधः (१), क्रतुवित् सौम मत्सुरः (२), नुदस्व अदैवयुं जनम् (३)

²⁵ पवमाना (१), असृक्षत् (२), सौमाः शुक्रास् इन्दवः (३),

अभि विश्वानि काव्या (४)

²⁶ पवमानास आशवः शुभ्रा असृग्रमिन्दवः (१), ग्रन्तो विश्वा अप द्विषः (२)

9.63.27:

The pure-flowing Soma has been poured forth (1,3),
from the heaven and the middle world (2),
on the summits of the earth (4).²⁷

9.63.28:

O Soma, O delight, with your purifying-streams (1),
kill all the enemies and rākṣhasās (2),
O strong-in-will (3).²⁸

9.63.29:

Crying in joy you kill the rākshasas (1,3).
Come (to us) with a strength, luminous and Supreme (2,4).²⁹

9.63.30:

O Soma, bestow (on us) the heavenly and earthly riches (1).
O Indu, (bestow on us) all the desirable things (2).³⁰

64. You Reveal the Godhead

Rishi: Kāshyapaḥ Mārichaḥ

Metre: Gāyatrī

9.64.1: Showering Abundance is your Law

9.64.2: You rain down Truth and Rapture

9.64.3: Open the Subtle Doors within us

9.64.4: The life-energy and swift Heroes

9.64.5: Seekers of Truth make Soma happy

²⁷ पवमाना (1), दिवः परि अन्तरिक्षात् (2), असृक्षत (3),
पूर्थिव्या अधि सानवि (4)

²⁸ पुनानः सौम धारयेन्दो (1), विश्वा अप सिधः जहि रक्षांसि (2), सुक्रतो (3)

²⁹ अपघ्नत् सौम रक्षसो (1), अभ्यर्ष (2), कनिक्रदत् (3),
युमन्तं शुष्मामुत्तमम् (4)

³⁰ अस्मे वसूनि धारय सौम दिव्यानि पार्थिवा (1), इन्दो विश्वानि वार्या (2)

9.64.6: Riches given to the giver
 9.64.7: Gallopings of the omniscient Soma
 9.64.8: You hasten to us all forms from heaven
 9.64.9: Words according to the order and the law
 9.64.10: Soma flows by the thoughts of the beloved seers
 9.64.11: Seated in the seat of Truth
 9.64.12: You reveal the godhead
 9.64.13: Uphold the purity in the thinkers
 9.64.14: Manifest supreme good in all human beings
 9.64.15: You are fully perfected
 9.64.16: You pour down the thoughts of aspirants
 9.64.17: Soma goes to the ocean, the source of Truth
 9.64.18: Soma is desirous of us
 9.64.19: Established in the inner ocean
 9.64.20: Abandons those who are unconscious
 9.64.21: Those not wide in knowledge sink down
 9.64.22: Be seated in the source of Truth
 9.64.23: The wise perfect you, the creator
 9.64.24: Mitra, Varuṇa and others
 9.64.25: Words with the power to carry thousands
 9.64.26: Words which desire plenitude
 9.64.27: Soma is dear to persons
 9.64.28: Its light lauds the hymn all around
 9.64.29: Urged by invokers
 9.64.30: May we have the vision of Sun

9.64.1:

O Soma, you are shining, you shower (abundance) (1).
 O god, you are the showerer; showering is your law of nature (2).
 O showerer, you uphold the laws (3).¹
 [sv (504, 781) (variant); TS (4.2.11.6); (dadhrishe in SV, dadhishe in RV);]

¹ वृषा सोम द्युमाँ असि (1), वृषा देव वृष्ट्रतः (2), वृषा धर्माणि दधिषे (3)

9.64.2:

O mighty one, your strength is a masculine might (1).

You rain on us delight; you rain on us the rapture (2).

You rain down Truth (3).

You are indeed the showerer of all (or of abundance) (4).²

[*vṛshā*: enjoyer, showerer; one who rains down;

Alternative translations are possible by using the first meaning of *vṛshā* given here;

vṛshnyam: masculine might, might which conquers everything]

9.64.3:

O Soma, you neigh like a horse (1).

O Indu, shower on us the Ray-cows and life-energies (2).

Open the (subtle) doors so that we may have the inner riches (3).³

9.64.4:

Soma, the master of plenitude, brilliant in light, is pressed out (1,3), to obtain the Ray-cows, the steeds and swift heroes (2,4).⁴

[*SV* (482, 1034);]

[*vīrayā*: heroes; mental and moral energies in us which resist the assaults of ignorance, division, evil and falsehood.

vājināḥ: master of plenitude, (8.84.8); *āshavāḥ*: swift]

² वृष्णस्ते वृष्णयं शक्वो (1), वृषा वनं वृषा मदः (2),

सत्यं वृषन् (3), वृषेदसि (4)

³ अश्वो न चक्रदो (1), वृश्व सं गा इन्द्रो सम् अर्वतः (2),
वि नौ राये दुरौ वृथि (3)

⁴ असृक्षत् प्र वाजिनौ (1), गृव्या सोमासो अश्वया (2),
शुक्रासौ (3), वीर्याशवः (4)

9.64.5:

Soma is rendered happy (or bright) by the seekers of Truth (1).
 He is rubbed pure and bright by the luminous arms (2).
 He flows through the net of sense-life (for purification) (3).⁵
 [gabhastyoh: luminous arms, (5.54.11)]

9.64.6:

For the giver, may Soma pour forth (1,3),
 all riches (or felicities) of heaven, earth and the midworld (2,4).⁶

9.64.7:

When the pure-flowing, omniscient (Soma) is released (1,3),
 its gallopings, are like the rays of the Sun (2,4).⁷
 [sargah: gallopings, (3.29.11)]

9.64.8:

O Soma, creating the inspired knowledge (1),
 you hasten all forms from the heaven (to us) (2).
 You nourish our inner ocean (3).⁸
 [abhi-arshasi: hasten;
 Line 3: you are the essence of ocean (S);
 pinvasi: (you) nourish (7.5.8)]

⁵ शुभमाना ऋतायुभिः (1), मृज्यमाना गभस्त्योः (2), पवन्ते वारे अव्यये (3)

⁶ ते विश्वा दाशुषे वसु सोमा (1), दिव्यानि पार्थिवा (2), पवन्ताम् (3),
 आन्तरिक्ष्या (4)

⁷ पवमानस्य विश्वित् (1), प्र ते सर्गा (2), असृक्षत (3),
 सूर्यस्येव न रक्षयः (4)

⁸ केतुं कुण्वन् (1), दिवस्पारि विश्वा रूपा अभ्यर्षसि (2),
 समुद्रः सौम पिन्वसे (3)

9.64.9:

O pure-flowing and inspiring (Soma) (1,3),
 you impel the Words according to the order and the law (2,4).
 Your cry (or sound) is like that of the god Sūrya (5).⁹
 [hinvānah: illumining one, inspiring one, (7.10.1)].

9.64.10:

The conscious Soma, the delight of existence, flows forth (1),
 by the thoughts of the beloved seers (2),
 just like the horses released by a (skilful) charioteer (3).¹⁰
 [SV (481);]

9.64.11:

Your waves manifesting the gods flows to the purifier (1).
 May you be seated in the seat of Truth (2).¹¹
 [devāvih: manifesting or bringing the gods, (3.29.8)]

9.64.12:

O rapturous Indu, you utterly reveal the godhead (2);
 you flow to the purifier, to become the drink for Indra (1,3).¹²
 [devavītamah: utterly reveals the godhead, (5.26.8), (9.63.16)]

9.64.13:

(O Soma), flow so as to uphold (2),
 the purity in the impulsions of the thinkers (1,3).
 O Soma, come to the Ray-cow for being resplendent (4).¹³
 [SV (505, 841);]

⁹ हिन्वनो (1), वाचमिष्यसि (2), पवमान् (3), विधर्मणि (4),
 अक्रान् देवो न सूर्यैः (5)

¹⁰ इन्दुः पविष्टु चेतनः (1), श्रियः कवीनां मृतिः (2), सुजत् अश्वं रथीरिव (3)

¹¹ ऊर्मिर्यस्ते पवित्रं आ दैव-अवीः पर्यक्षरत् (1), सीदन् कृतस्य योनिमा (2)

¹² स नो अर्षं पवित्रं आ (1), मदो यो दैवीतमः (2), इन्दो इन्द्राय पीतये (3)

¹³ इषे (1), पवस्व धारया (2), मृज्यमानो मनीषिभिः (3),
 इन्दौ रुचाभि गा है (4)

9.64.14:

O luminous one, in you the infusions are released (4).

Being pure (1),

manifest the supreme good and the strength in all human beings (2),

O one who has joy in the word (3).¹⁴

[*girvanasa*: one who has joy in the word, (2.6.3);

āshirah: infusions, see (9.64.28)]

9.64.15:

Being pure, come to Indra for the manifestation of gods (1).

(You are) fully accomplished (or perfected) (2),

shining and moving amidst the horses of swiftness (3).¹⁵

9.64.16:

The swift and inspiring Soma, (going) towards the ocean (1),
is urged by the thoughts (of aspirants) (2).

to pour down (on earth) (3).¹⁶

[*jūta*: urged, (1.127.2); *hinvāna*: illumining, inspiring, (7.10.1)]

9.64.17:

Soma which is rubbed bright and pure by human beings (1),
effortlessly, goes to the ocean, the source of Truth (2).¹⁷

[*vṛthā*: without effort]

¹⁴ पुनानो (1), वरिवः कृधि ऊर्जं जनाय (2), गिर्वणः (3),
हरै सुजान आशिरम् (4)

¹⁵ पुनानो देववीतय इन्द्रस्य याहि (1), निष्कृतम् (2),
युतानो वाजिभिः यतः (3)

¹⁶ प्र हिन्द्वानास् इन्द्रवो अच्छा समुद्रमाशवः (1),
धिया जूता (2), असृक्षत (3)

¹⁷ मर्जानास आयवो (1), वृथा समुद्रमिन्दवः अगमन् कृतस्य योनिमा (2)

9.64.18:

O Soma, who is desirous of us (2),
 send to us all the riches along with the perfect energy (1,3).
 With hero-strengths protect us and our house of refuge (4).¹⁸
 [sharma: house of refuge, (1.127.5); peace]

9.64.19:

When the bearer of offerings (Agni) is fashioned (1),
 when the horse (etasha) is yoked by the rik-mantrās (2),
 then you are established in the (inner) ocean (3).¹⁹
 [mimāti: to form, to shape; pra āhitah: established;]

9.64.20:

When he is swiftly seated in the golden seat of Truth (1),
 then he abandons those who are unconscious (2).²⁰
 [yonih: native abode; jahāti: abandon, (10.18.5, 7.5.3)]

9.64.21:

Those who are desirous of you sing about you with hymns (1).
 The conscious thinkers intensely aspire towards you (2).
 Those who are not wide in knowledge sink down (3).²¹

9.64.22:

O Soma, most sweet, flow to Indra who is with Maruts (1),
 and be seated in the source of the Truth (2).²²
 [SV (472, 1076) (variant);]

¹⁸ परि णो याहि (1), अस्म्युः (2), विश्वा वसुन्योजसा (3),
 प्राहि नः शम्भू वीरवत् (4)

¹⁹ मिमाति वह्निः (1), एतशः पदं युजान ऋक्भिः (2),
 प्र यत् समुद्र आहितः (3)

²⁰ आ यद्योनि हिरण्यर्थम् आशुः कृतस्य सीदति (1), जहाति अप्यचेतसः (2)

²¹ अभि वेना अनूषुत (1), इयक्षन्ति प्रचेतसः (2), मज्जन्ति अविचेतसः (3)

²² इन्द्रायेन्दो मुरुत्वते पवस्व मधुमत्तमः (1), कृतस्य योनिम् आसदम् (2)

9.64.23:

The wise, the knowers of the Word, perfect you, the creator (1).

The human beings rub you pure and bright (2).²³

[*pariṣhkṛtah*: perfected, (8.39.9); *vedhasaḥ*: creator, ordainer;]

9.64.24:

O seer, Mitra, Aryama, Varuna and the Maruts drink (2,4),

the essence of the pure-flowing Soma (1,3).²⁴

9.64.25:

O purified Soma, O Indu (1,3),

you impel the words with illumined consciousness (2,4),

and with the power to carry thousands (5).²⁵

[*sahasra-bharpasam*: power to carry thousands, (9.60.2);

vipāḥ-chitah: illumined consciousness, (8.43.19)]

9.64.26:

O purified Soma, O Indu, bring (3),

the words which have the power to carry thousands (1),

and which desire the plenitude (2).²⁶

[*makhasyuvam*: desiring the plenitude, (9.50.2)]

9.64.27:

O purified Soma, who is called by many (1),

who is dear to persons, enter the (inner) ocean (2,3).²⁷

²³ तं त्वा विप्रा वचोविदः परिष्कृणवन्ति वेघसः (1),
सं त्वा मृजन्ति आयवः (2)

²⁴ रसं (1), ते मित्रो अर्यमा पिबन्ति वरुणः कवे (2),
पवामानस्य (3), मरुतः (4)

²⁵ त्वं सौम (1), विष्णवित्तं (2), पुनानो (3), वाचम् इव्यसि इन्दौ (4),
सहस्रभर्णसम् (5)

²⁶ उतो सहस्रभर्णसं वाचं (1), सौम मस्तस्युवम् (2), पुनान इन्दुवा भर (3)

²⁷ पुनान इन्दवेष्टां पुरुहूत (1), जनानाम् प्रियः (2), संभुद्रमा विश (3)

9.64.28:

The shining Somas were mixed with the infusions of milk (3),
 Their Light lauds the hymn all around (1),
 (they are) brilliant with the beauty of lustre (2).²⁸

[*kripa*: has sense of 'shining' or 'light' or 'flame' in all its 14 appearances. See (9.99.4). Even S supports this.

Somās: the streams of Soma;

āshira: infusions for Soma. They are three types namely *yava*, grain indicating the knowledge in physical mind; *go* or *gava* indicating the rays of knowledge of subtle intellect and *dadhi*, curds indicating dense external knowledge.]

9.64.29:

Urged by the invokers (1),
 he, the horse of swiftness, flows into the plenitude (2),
 just as a seeker is seated appropriately (3).²⁹

[*akramāt*: flows, (9.45.4);

vanuṣhah: seeker, (3.27.11), one who harms, (4.22.9)]

9.64.30:

O Soma, O seer, you are our appropriate companion (3).
 Flow towards us, for our peace and welfare (2,4).

May we have the vision of the Sun, each in turn (1,5).³⁰

[*irdhak*: to each in turn, (3.25.1); *saṃjagmānah*: appropriate companion who collaborates well with us, (1.6.7)]

²⁸ दविष्युतत्या रुचा (1), परिष्ठेभन्त्या कृपा (2), सोमाः शुक्रा गवाशिरः (3)

²⁹ हिन्वनो हेतुभिः (1), यत आ वाजं वाजी अक्रमीत् (2),
 सीदन्तो बनुषो यथा (3)

³⁰ कृथक् (1), सौम स्वस्तर्यै (2), संजग्मानो दिवः कृविः (3), पवस्तु (4),
 सूर्यो हरो (5)

65. To be Perfectly Conscious

Riṣhi: Bhṛguḥ-Vārunīḥ; Jamadagnīḥ Bhārgavāḥ;
Metre: Gāyatrī

- 9.65.1: Lord of companions
- 9.65.2: Riches surrounding the gods
- 9.65.3: Pour the rains for the work of gods
- 9.65.4: You are perfect in work
- 9.65.5: Come here wholly
- 9.65.6: You attain the world of your sessions
- 9.65.7: Soma is all-beholding
- 9.65.8: Soma, foe-repeller drips with sweetness
- 9.65.9: We choose you (Soma) as our friend
- 9.65.10: You support all the riches
- 9.65.11: Upholder of the two
- 9.65.12: Impel the yoked one
- 9.65.13: All-seeing Indu knows the correct path (for us)
- 9.65.14: Indu is praised as he enters the bodies
- 9.65.15: Intense and rapturous essence
- 9.65.16: Soma travels to the thinking man
- 9.65.17: Bring us the perfect life-energies
- 9.65.18: Give us a swift form
- 9.65.19: Soma approaches roaring
- 9.65.20: Soma comes with waters
- 9.65.21: Establish impulsion in our successors
- 9.65.22: Soma pressed in the inner heart
- 9.65.23: Five peoples
- 9.65.24: Rain of heaven
- 9.65.25: Urged by hymns of Jamadagni
- 9.65.26: Soma purified by waters with glories
- 9.65.27: Formation of gods
- 9.65.28: You are discerning
- 9.65.29: I worship the wise one and thinker
- 9.65.30: One with perfect consciousness

9.65.1:

The great youths, the sisters and the knowledge-rays (2,5),
urge the manifestation of the great and wise Soma (1,4),
who is the lord of the companions (3).¹

9.65.2:

O pure-flowing divine and resplendent Soma (1),
give us all the riches (or felicities) surrounding the gods (2).²

9.65.3:

O pure-flowing (Soma), pour the rains for the work of gods (1,3),
when the ~~perfect~~ lauds (are sung) (2).

Let the impulsions come together and flow (towards us).³
[samyatam: come together, (5.34.9);
duvah: activity, (3.2.6)]

9.65.4:

You are luminous with lustre and are the showerer (of energies) (1).
We call you who is purifying and is perfect in work (2,3).⁴
[SV (480, 784); (variant); (svardṛsham in SV, svādhyāḥ in RV);
svādhyāḥ: su + ādhyāḥ: perfect in work, (3.8.4), well-devoted to contemplate, (1.16.9); dhyai: to contemplate]

9.65.5:

O rapturous Soma, flow with your hero-force (1).
With your perfect powers of supporting life (2),
O Indu, come here wholly (3).⁵
[Line 3: Come with all your powers or as a whole]

¹ हि॑न्वन्ति॒ सूर्य॑ (1), उस्तु॑यः॒ स्वसारो॒ (2), जामय॑स्पतिंम्॒ (3),
महा॑मिन्दु॑ (4), मही॑युवः॑ (5)

² पव॑मान॒ रुचारुचा॑ देवो॑ (1), देवेभ्य॑स्परि॒ विश्वा॑ वसून्या॑ विशा॑ (2)

³ आ॑ पव॑मान॒ सुषु॑तिं॒ (2), वृ॑ष्टि॑ देवेभ्यो॑ दुवः॑ (3), इषे॑ पवस्व॑ संयतम्॑ (4)

⁴ वृ॑षा॑ ह्यसि॑ भानुना॑ द्युमन्त॑ (1), त्वा॑ हवामहे॑ पव॑मान॒ (2), स्वा॑ध्यः॑ (3)

⁵ आ॑ पवस्व॑ सुवी॑र्य॑ मन्दमानः॑ (1), स्वायुध॑ (2), इहो॑ षु॑ इन्द॑वा॑ गंहि॑ (3)

9.65.6:

When purified by the arms (2),
 and poured along with waters (1),
 you swiftly attain the world of your sessions (3).⁶
 [drupā: hasten, (5.86.3);
 sadhastham: world of your session; seats of our fulfilment, (9.48.1)]

9.65.7:

Sing to the pure-flowing Soma just as done by Vyashva (1).
 (Soma) is great and all-beholding (2).⁷

9.65.8:

Soma is luminous, foe-repelling and drips the sweetness (1).
 Indu, pressed out by stones is urged towards Indra for his drink (2).⁸

9.65.9:

With your steed of swiftness, we have conquered all the riches (1).
 We choose you as our friend (2).⁹
 [Line 2: we seek your friendship]

9.65.10:

O showerer (of ānanda), uphold the flow (of your delight) (1).
 You satisfy Indra along with the Maruts (2).
 By your might, you support all (the riches and powers) (3).¹⁰
 [SV (469, 803)]

⁶ यदुञ्जिः परिविच्चयसे (1), मुज्यमानुो गभस्त्योः (2), द्रुणा सुधस्थम् अश्वुषे (3)

⁷ प्र सोमाय व्यश्वत् पवमानाय गायत (1), मृहे सुहस्त्रचक्षसे (2)

⁸ यस्य वर्णं मधुश्रुतं हरिं (1), हिन्वन्ति अद्रिभिः इन्दुमिन्द्राय पीतये (2)

⁹ तस्य ते वाजिनों वृयं विश्वा धनानि जिर्युषः (1), सखित्वमा वृणीमहे (2)

¹⁰ वृषा पवस्व धारया (1), मृत्वते च मत्सरः (2), विश्वा दधान् ओजंसा (3)

9.65.11:

O pure-flowing Soma, you are the upholder of the Two (1).
 You have the vision of the Sun-world (2).
 We urge the lord of plenitude for getting us the plenty (3).¹¹

9.65.12:

The luminous one brings the illumination to the mind (1),
 and flows in streams (2).

Impel the yoked one to the plenitude (3).¹²
 [anayā: to lead (6.1.7); chittam: mind;
 vipā: illumination, (3.10.5)]

9.65.13:

O all-seeing Indu, stream the great impulsion (to us) (1,2).
 O Soma, you are the knower of the (correct) path for us (3).¹³

9.65.14:

Indu with his perfect might is praised (2,4),
 as he enters the vessel (body) in streams (1,3).
 You enter to be drunk by Indra (5).¹⁴

9.65.15:

The Soma is milked with press-stones (2),
 to yield the intense and rapturous essence (1).
 May you, the destroyer of foes, flow (to Indra) (3).¹⁵

¹¹ तं त्वा धृतरिम् ओण्योः पवमानं (1), स्वर्द्धशम् (2),
 हिन्वे वाजेषु व्राजिनम् (3)

¹² अया चित्तो विपानया हरिः (1), पवस्व धारया (2), युजं वाजेषु चोदय (3)

¹³ आ ने इन्दो मुहीमिषं पवस्व (1), विश्वदर्शतः (2),
 अस्मभ्यं सोम गातुवित् (3)

¹⁴ आ कुलशा (1), अनूषृत (2), इन्दो धाराभिः (3), ओजसा (4),
 एन्द्रस्य पृतयै विश (5)

¹⁵ यस्य ते मद्यं रसं तीत्रं (1), दुहन्ति अद्रिभिः (2), स पवस्व अभिमातिृहा (3)

9.65.16:

The king (Soma) travels with the power of intelligence (1), to come through the mid-world to the thinking man (2).¹⁶
 [Line 2 here is same as line 2 in (9.63.8);
manau: thinking man, (9.63.8)]

9.65.17:

O Indu, for our protection and increase, bring for us (1,4,6), the divine enjoyment to nourish our Ray-cows in hundreds (2,5), and also our perfect-life energies (horses) (3).¹⁷
 [*bhaga*: enjoyment, (5.7.8), *bhagattim*: occurs once;]

9.65.18:

O Soma, obtain for us a form which is swift, can destroy foes (1,3), and is full of splendour (2).
 You have been perfectly pressed out for the advent of the gods (4).¹⁸
 [*sushvāna*: *susvāna*: perfectly pressed]

9.65.19:

O most luminous Soma, approach the vessel roaring (1), like a hawk flying to its nest (2).¹⁹
 [SV (503, 994); (variant);]
 [*yoni*: nest; *droṇa*: vessel, human body;
āśidān: flying skilfully;]

¹⁶ राजा मेधाभिः ईयते पवमानो (1), मनौ अधि अन्तरिक्षेण यातवे (2)

¹⁷ आ न इन्दो (1), शतग्निन् गवां पोषं (2), स्वरव्यम् (3), वहा (4), भगत्तिम् (5), ऊर्ये (6)

¹⁸ आ नः सोम् सहो जुवो रूपं न (1), वर्चसे (2), भर (3), सुष्वाणो देववीतये (4)

¹⁹ अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोर्वत् (1), सीदन् इयेनो न योनिमा (2)

9.65.20:

Along with waters, Soma comes (1,3),
(to be drunk) by Viṣhṇu, Indra, Vāyu and Maruts (2,4).²⁰

9.65.21:

O Soma, establish the impulsion in our successors (1).
Pour everywhere around us (riches) in thousands (2).²¹

9.65.22:

The Soma is pressed out in places, far-off or nearby (1).
What is (pressed) in the inner heart, that is satisfying (2).²²
[Line 2: *sharyanāvat*: It is the inner subtle heart, *hṛdaya*, the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantrās such as RV (9.113), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)). See also (9.113.1).]

9.65.23:

(May the Somas) which are in Ārjika, Kṛtva (1),
or in the middle of rivers (or homestead) (2),
or among the five peoples (be beneficial to us) (3).²³

²⁰ अप्सा (1), इन्द्राय वायवे वरुणाय मरुभ्यः (2),
सोमो अर्पति (3), विष्णवे (4)

²¹ इष्टं तोकाय नो दधत् अस्मभ्यं सोम (1), विश्वतः आ पवस्व सहस्रिणम् (2)

²² ये सोमासः परावति ये अवर्वावति सुन्विरे (1), ये वादः शर्युणावति (2)

²³ य आर्जिकेषु कृत्वसु (1), ये मध्ये पस्त्यानाम् (2), ये वा जनेषु पञ्चसु (3)

[*pastyāsu*: in homesteads, (10.46.6), in rivers, (4.1.11);

Ārjika and Kṛtva are symbolic names of places. ~

ārjikāt: place where the flow is straight, place dear to Soma, see (9.113.2); (8.64.11, 8.7.29)

Five peoples: see (9.66.20)]

9.65.24:

May the Soma-delight pressed for the gods (2),

flow giving us the rain of heaven and the perfect hero-might (1).²⁴

[*vṛṣhti*: divine energies from the realm of mind, rain of plenty, (5.55.5), rain of heaven, (2.6.5)]

9.65.25:

The resplendent Soma, full of delight (2),

urged by the hymns of the (seer) Jamadagni (3),

flows on the top of the skin of Ray-cow (1,4).²⁵

[Line 4: refers to the purifier. In the outer rite, purifier is of made of cow-hide.

hari: resplendent, (7.10.1); *haryata*: joyful, (8.44.5, 8.72.8)]

9.65.26:

The bright Soma-delight (1),

with impulsion hastening to wideness and growth (2),

is purified with the waters (energies) having the glories (4),

like the steeds urged by the charioteer (3).²⁶

[*śrīnām*: glories, (10.45.5); *vayah*: growth, (1.66.2); wideness, (1.140.9), expansion, (10.140.1); *juva*: hastening impulsion, (1.140.4)]

²⁴ ते नो वृष्टि दिवस्परि पवन्तामा सुवीर्यम् (1), सुवाना देवास् इन्दवः (2)

²⁵ पवते (1), हर्यतो हरिः (2), गृणानो जमदग्निना हिन्वानो (3),
गोरधि त्वचि (4)

²⁶ प्र शुक्रासौ (1), वयोजुवो (2), हिन्वानासो न सस्यः (3),
श्रीणाना अप्सु मृजत (4)

9.65.27:

The aspirants press the Soma and urge it (1),
for the formation of the gods (2).

Soma flows shining to lead (men) (3).²⁷

[*ābhuvaḥ*: aspirants for becoming perfect; priests (S)
anaya: to lead, (6.1.7)]

9.65.28:

Now we worship you (or elect you) (2),
who is discerning, full of bliss, carrier of offerings (1),
is a protector and one desired by many (3).²⁸

[SV (498, 1137);]

[*vahni*: bearer, (10.11.6), carrier of offerings (3.20.1);
avṛṇīmahe: we worship you;]

9.65.29:

(I worship) the rapturous and supremely desirable (Soma) (1).
(I worship) the wise one and the thinker (2).
(I worship) the protector and the one desired by many (3).²⁹

[*ā*: to worship, to adore]

9.65.30:

From the one with the perfect consciousness, and perfect will (2),
(we desire) the riches (or felicities) for our bodies (1,3).

He is the protector, desired by many (4).³⁰

[Soma is the protector and is desired by many.
suchetunā: perfect consciousness, (5.51.11)]

²⁷ तं त्वा सुतेषु आभुवो हिन्चि-रे (1), देवतातये (2), स पवस्व अनया रुचा (3)

²⁸ आ ते दक्षं मयोभुवं बहिम् (1), अया वृणीमहे (2), पान्तमा पुरुस्पृहम् (3)

²⁹ आ मन्द्रम् आ वरेण्यमा (1), विप्रम् आ मनीषिणम् (1),

पान्तमा पुरुस्पृहम् (3)

³⁰ आ रथिमा (1), सुचेतुनमा सुक्रतो (2), तनूषु आ (3), पान्तमा पुरुस्पृहम् (4)

66. Five Peoples

Riṣhi: Vaikhānasāḥ Shatam

Metre: Gāyatri

- 9.66.1: Flow towards all seer-wisdoms
- 9.66.2: You rule the entire world
- 9.66.3: Associated with the Truth of time
- 9.66.4: (You help) as a friend does for friends
- 9.66.5: Your pure rays
- 9.66.6: Seven rivers flow at your command
- 9.66.7: Uphold undecaying inspiration
- 9.66.8: Seven companions and seven thoughts
- 9.66.9: Singer of the Word
- 9.66.10: You cling to the seekers
- 9.66.11: Net of sense life
- 9.66.12: Soma goes to the abode of Truth
- 9.66.13: O Indu, you go to the waters for rapture
- 9.66.14: We desire your friendship
- 9.66.15: You flow to the seekers of light
- 9.66.16: One most full of energy
- 9.66.17: Most heroic among heroes
- 9.66.18: We embrace your help
- 9.66.19: O Agni, protect our lives
- 9.66.20: Five Peoples
- 9.66.21: Purify for us our work
- 9.66.22: Soma comes to those singing perfect hymns
- 9.66.23: He, the galloping steed, is all-seeing
- 9.66.24: Destroys the intense darkness
- 9.66.25: Swift action of his light
- 9.66.26: Most skilful charioteer
- 9.66.27: Establishes perfect energy in the singer
- 9.66.28: The net of sense-life as purifier
- 9.66.29: Indra is called for rejoicing
- 9.66.30: Grant us long life with the heavenly milk

9.66.1:

O all-seeing one, flow towards all seer-wisdoms (1),
just as a friend is desired by friends (2).¹

[*īdyāḥ*: one to be prayed, (3.21.4); one to be desired, (6.2.7);
vishvacharṣhaṇe: the labourer in all man's works, (5.23.4), all-seeing
one, (5.14.6)]

9.66.2:

O pure-flowing Soma, with the two planes (2),
which are established in your front (1),
you rule the entire world (3).²

[*dhamanī*: two seats, two planes. They are probably earth and
heaven. According to S, they are the two halves of the solar months,
the so called *pakṣa*.]

9.66.3:

O pure-flowing Soma, you are pervaded by the two planes (1).
You are also associated with the Truth of time everywhere (2).³
[*ṛtubhīḥ*: seasons; the Truth and Order of time]

9.66.4:

May you flow, generating (1),
the impulsions and all the desirables (2),
just as a friend does for friends for their increase, O Soma (3).⁴

9.66.5:

O Soma, your pure rays spread in the plane of heaven (1),
and in the seats of the purifier (2).⁵

[*pr̥ṣṭham*: plane, layer, (4.5.6); *dhāmabhiḥ*: seats, (4.7.5)]

¹ पवस्व विश्वर्षणे अभि विश्वानि काम्या (1), सखा सखिभ्यु ईङ्घ्यः (2)

² ताभ्युं विश्वस्य राजसि (1), ये पवमान् धामनी (2),
प्रतीची सौम तस्थतुः (3)

³ परि धामानि यानि ते त्वं सौम (1), असि विश्वतः पवमान ऋतुभिः कवे (2)

⁴ पवस्व जनयन् (1), इषो अभि विश्वानि वार्या (2), सखा सखिभ्यु ऊतयै (3)

⁵ तव गुकासौ अर्चयो दिवः पृष्ठे वि तन्वते (1), पवित्रं सोम धामभिः (2)

9.66.6:

O Soma, the seven rivers flow to your command (1);
to you run the milch-cows (2).⁶

[Note the commonality between the running of the seven rivers and that of milch-cows.]

9.66.7:

O Soma, who is pressed out, flow in a stream (1),
to Indra for his rapture (2).

You uphold the undecaying inspiration (in us) (3).⁷

9.66.8:

The seven companions chant the seven thoughts (1,3),
to urge (or speed) the wise and luminous Soma to the contest (2,4).⁸
[*ājā*: battle, contest; *hinvatih*: to urge, to speed]

9.66.9:

You are rubbed bright while you are flowing (1,2),
swiftly through the net of sense-life, making sound (3).

O singer of the word, you are driven in the words of delight (4).⁹
[*rebhah*: singer of the word, (6.3.6);

ajyase: you are driven, (6.2.8);

agruvah: flowing, (1.140.8), rivers, (7.2.5)]

⁶ तवेमे सूप्त सिन्धवः प्रशिष्ठं सोम सिस्ते (1), तुभ्यं धावन्ति धेनवः (2)

⁷ प्र सौम याहि धारया सुत (1), इन्द्राय मत्सरः (2), दधानो अक्षिति श्रवः (3)

⁸ समु त्वा धीभिः अस्वरन् (1), हिन्वतीः (2), सूप्त जामर्यः (3),

विष्रम् आजा विवस्वतः (4)

⁹ मृजन्ति त्वा (1), समग्रुवो (2), अव्ये जीरौ अधि ष्वणि (3),

रेभो यदुज्यसे वर्ने (4)

9.66.10:

O pure-flowing (Soma), seer, lord of plenitude (1),
 your gallopings are like that of a war-horse (2,4).
 You cling to seekers of inspired knowledge (3,5).¹⁰
 [sarga: gallopings; asrkshata: to cling, (9.16.5)]

9.66.11:

The net of sense-life with the sheaths (1,3),
 is created for the flow dripping with sweetness (2).
 The thoughts desire (the Soma from the purifier) (4).¹¹
 [avavashanta: to desire; asgram: created, (1.9.4)]

9.66.12:

The Soma-delight goes towards the ocean (1),
 just as the milchcows and other cows go to the stall (2).
 Soma goes to the source (or abode) of the Truth (3).¹²

9.66.13:

O Indu, you go to the waters of ocean for great rapture (1),
 just as the cows go to their place of stay (2).¹³

9.66.14:

O Soma, we desire your friendship (3),
 for the sake of your protection (which is given) (2),
 to those who are your aspirants and are among your friends (1).¹⁴

¹⁰ पर्वमानस्य ते कवे वाजिन् (1), सर्गा (2), असृक्षत (3),
 अर्वन्तो न (4), श्रवस्यवः (5)

¹¹ अच्छा कोशा (1), मधुश्रुतम् असृग्ं (2), वारे अव्ययै (3),
 अवावशन्त धीतयैः (4)

¹² अच्छा समुद्रम् इन्द्रवो (1), अस्तं गावो न धेनवः (2),
 अगमन् ऋतस्य योनिमा (3)

¹³ प्र ण इन्दो महे रण आपौ अर्षन्ति सिन्धवः (1), यद्रोभिः वासयिष्यसे (2)

¹⁴ अस्य ते सुख्ये वृयम् इयक्षन्तुः (1), त्वोतयः (2),
 इन्दो सखित्वम् उद्मसि (3)

9.66.15:

O Soma, the great one, with your divine vision (2),
 may you flow to the seekers of the herds of light (1).
 Enter the inside of Indra (3).¹⁵

9.66.16:

You are the great one; you are the eldest (1).
 Among all the fierce, you are the one most full of energy (2).
 Whenever you fight, you always win (3).¹⁶

9.66.17:

Among all the forceful, you put forth the most force (1).
 Among the heroes, you are most heroic (2).
 Among those who give lavishly, you are the greatest (giver) (3).¹⁷

9.66.18:

O Soma, illumined seer, give the impulsions (1),
 for our successors in the control of their bodies (2).
 We elect (or embrace) your friendship (3).
 We embrace your help (4).¹⁸
 [yujyāya: helpful ones, (6.3.8), (2.28.3)]

¹⁵ आ पंवस्व गविष्टये (1), मुहे सौम नृचक्षसे (2), एन्द्रस्य जठरै विश (3)

¹⁶ महां असि सोम ज्येष्ठ (1), उग्राणाम् इन्द्र ओजिष्ठः (2),
 युध्या सन् शश्वत् जिगेथ (3)

¹⁷ य उग्रेभ्यः चित् ओर्जीयान् (1), शूरेभ्यः चित् शूरतरः (2),
 भूरिदाभ्यः चित् मंहीयान् (3)

¹⁸ त्वं सौम सूर एषः (1), तोकस्य साता तनूनाम् (2),
 वृणीमहे सस्वाय (3), वृणीमहे युज्याय (4)

9.66.19:

O Agni, protect our lives (1).

Grant us strength and impulsion (2).

Drive far away (from us) the evil-forces (3).¹⁹

[SV (1464); YVS (19.38); YTS (1.4.29.1);

Line 2: Yajur Veda begins with the 2 words *ishe* and *urje*.]

9.66.20:

We seek the seer Agni of the great abode, the pure-flowing (1,3), associated with the five peoples and who is placed in front (2).²⁰ [The five peoples correspond to the beings associated with one or more of the following five planes: matter, life-energy, mind, supermind or *vijnāna* or *mahas* and *ānanda* (or bliss). See also (9.101.9), (9.92.1). For more details, see the appendix 6 in 'Rig Veda Samhita: Fourth Mandala' (SAKSI)]

9.66.21:

O Agni, purify for us our auspicious work (1).

Give us spiritual brilliance and auspicious valour (2).

Establish in us the nourishing riches (3).²¹

[Also in TS (1.5.5.8), (1.6.6.10)]

9.66.22:

The Pure-flowing Soma goes beyond the adversaries (1), and comes towards those singing perfect hymns (2).

Like the Sun, he is all- seeing (3).²²

¹⁹ अग्ने आयौषि पवस् (1), आ सुव ऊर्जमिष्ये च नः (2),

अरे बाधस्व दुच्छुनाम् (3)

²⁰ अग्निर्कृषिः पवमानः (1), पाञ्चजन्यः पुरोहितः (2), तर्मीमहे महाग्रथम् (3)

²¹ अग्ने पवस्व स्वपा (1), अस्मे वर्चैः सुवीर्यम् (2), दध्रुर्यिं मयि पोषम् (3)

²² पवमानो अति सिध्यो (1), अभ्यर्षति सुषुतिम् (2), सूरो न विश्वदर्शतः (3)

9.66.23:

He is rubbed bright and pure by human beings (1).
 He, the one with delight, is placed in delight (2).
 Soma (Indu) is the galloping steed, he is all-seeing (3).²³
 [prayase: delight, (5.66.1)]

9.66.24:

Pure flowing Soma destroyed the intense darkness (1,5),
 He gave birth to the wide Truth (or vast Truth) (2,4),
 which is pure and which is Light (3).²⁴
 [The fourth world (*mahas* or *svar*) above the lower three (matter, *prāṇa* and mind) are characterised by three epithets, ‘*satyam*, *ṛtam*, *bṛhat*’. All these occur in one mantra, AV (12.1.1). Two of them namely *ṛtam* (the Truth-in-movement) and *bṛhat* occur here, in (9.107.15) and (9.108.8).]

9.66.25:

The Luminous Soma destroys the enemies (1).
 He is one with the swift action of his light (3).
 The swift one releases the delight (2).²⁵
 [chandra: delightful (5.10.4); *asṛkṣhata*: to cast out, (5.52.6);
ajira-shochiṣhah: one with the swift action of his light, (8.19.13)]

9.66.26:

The pure-flowing (Soma) is the most skilful charioteer (1),
 and the most bright among the bright (2).
 He is resplendent, delightful and is with the host of Maruts (3).²⁶
 [hari: resplendent, (7.10.1)]

²³ स मर्मजान आयुभिः (1), प्रयस्वान् प्रयसे ह्रितः (2),
 इन्दुः अत्यौ विचक्षणः (3)

²⁴ पवमान (1), कृतं बृहत् (2), शुक्रं ज्योतिः (3), अजीजनत् (4),
 कृष्णा तमांसि जद्वन्त् (5)

²⁵ पवमानस्य जद्गृह्णतो हरैः (1), चन्द्रा असृक्षत जीरा (2), अंजिर-शौचिषः (3)

²⁶ पवमानो रथीतमः (1), शुभ्रेभिः शुभ्रास्तमः (2), हरिश्चन्द्रो मरुदूणः (3)

9.66.27:

The pure-flowing Soma with his rays is enjoyable (1).
 He is most strong to conquer the plenitudes (2).
 He establishes the perfect energy in the singer (3).²⁷
 [Line 2: meaning as in (5.20.1); *ashnavat*: enjoyed, (1.1.3)]

9.66.28:

After being pressed out, Soma flows (1),
 through the purifier made of the net of sense-life (2).
 After being purified, the Soma enters Indra (3).²⁸

9.66.29:

Soma sports with the press-stones on the skin of Ray-cows (1).
 Indra is called for rejoicing (2).²⁹
 [The skin of Ray-cow is the surface-knowledge. The two stones are
 the mind and life. The two powers can only act on the surface
 knowledge. Soma is said to play with them. Only the delight of Soma
 can lead us to deeper knowledge.]

9.66.30:

O pure-flowing Soma, graciously grant us long life (2,4),
 by means of that luminous milk brought from heaven (1,3).³⁰
 [*ābhṛtam*: brought; *payah*: milk of knowledge;]

²⁷ पर्वमानो व्यञ्जवत् रश्मिभिः (1), वाजुसातमः (2), दधत् स्तोत्रे सुवीर्यम् (3)

²⁸ प्र सुवान इन्दुः अक्षाः (1), पवित्रम् अति अव्ययम् (2),

पुनान इन्दुः इन्द्रमा (3)

²⁹ एष सोमो अधि त्वं च गवां क्रीलृति अद्रिभिः (1), इन्द्रं मदाय जोहुवत् (2)

³⁰ यस्य ते द्युम्नवत् पयः (1), पर्वमान (2), आभृतं दिवः तेन (3),

नो मृळ जीवसै (4)

67. Soma Kills Fears

Metre: 1-15, 19-26, 28-29, Gāyatrī; 16-18, Nityadvipadā Gāyatrī; 17, 31-32, Anuṣṭup; 30, Purauṣṭhṇik

- 9.67.1: Pilgrim-journey (yajña)
- 9.67.2: Soma-food
- 9.67.3: Most superior and luminous strength
- 9.67.4: The net of sense-life (purifier)
- 9.67.5: You take many forms
- 9.67.6: Inner riches with Ray-cows
- 9.67.7: Soma attains Indra by various movements
- 9.67.8: Soma flows to Indra clanging
- 9.67.9: Ray-cows urge Soma to the chants
- 9.67.10: May Pūṣhan protect our journeys
- 9.67.11: May Soma flow to us like light
- 9.67.12: Unmanifested powers became manifest
- 9.67.13: You gave birth to the words of seers
- 9.67.14: Soma enters gated house crying out
- 9.67.15: Soma rushes out of the purifier
- 9.67.16: Flow to Indra to make him joyful
- 9.67.17: Soma released for manifestation of gods
- 9.67.18: Vāyu
- 9.67.19: (You are) hero-might in the singer
- 9.67.20: Killer of demons
- 9.67.21: Soma kills Fears
- 9.67.22: Soma purifies
- 9.67.23: The purification is far extended and within us
- 9.67.24: Purify with potent words
- 9.67.25: God Savitā
- 9.67.26: Agni purifies us with the discerning powers
- 9.67.27: Divine beings purify me
- 9.67.28: Universal rays
- 9.67.29: Soma is youthful and beloved of all
- 9.67.30: Destroy only the foes rushing towards us

9.67.31: Benefits of studying these Soma hymns

9.67.32: Benefits of studying these Soma hymns

Riṣhi: 1-3, Bharadvājaḥ Bārhaspatyaḥ

9.67.1:

O Soma, you desire to flow in streams (1).

In the pilgrim-journey, you are rapturous and full of energy (2).

May you flow giving generously the (inner) riches (3).¹

[*mamhayat-rayih*: bounteous giver of riches, (9.52.5)]

9.67.2:

When you are pressed out (1),

you uphold the gods in their blissful state (2).

O wise one, with the Soma-food (4),

you make Indra most rapturous (3).²

[*nṛmādanam*: blissful to the gods, (1.4.7)]

9.67.3:

After being pressed out by the press-stones (1),

Soma enters the vessel (body) making a sound (or crying out) (2).

You have a most-superior and luminous strength (3).³

Riṣhi: 4-6 Kashyapaḥ Mārīchaḥ

9.67.4:

Indu enters the net of sense-life (purifier) and crosses it (2).

The luminous one roars urging the plenty (towards us) (1,3).⁴

[*hinva*: to urge, to speed, (10.156.2)]

¹ त्वं सौमासि धारयुः (1), मुन्द्र ओजिष्ठो अध्वरे (2), पवस्व मंहयत् रम्पिः (3)

² त्वं सुतो (1), नृमादनो दधन्वान् (2), मत्सृरिन्तमः इन्द्राय (3),
सूरिरन्धसा (4)

³ त्वं सुष्वाणो अद्रिभिः (1); अभ्यर्ष कनिक्रदत् (2), शुमन्तं शुष्यमुन्तमम् (3)

⁴ इन्दुः हिन्वानो (1), अर्धति तिरो वाराणि अव्यया (2),
हरिः वाजम् अचिक्रदत् (3)

9.67.5:

O Indu, going through the purifier you have many forms (1).
You are the inspired knowledge, felicities (or happiness) (2),
the plenitude and the Ray-cows, O Soma (3).⁵

[According to S, vi stands for *vividhā* or many. Soma takes many forms or he grants the entities in lines 2 and 3.]

9.67.6:

O Indu, bring us the inner riches in hundreds (1,3),
having Ray-cows and the life energies (2).

O Soma, bring us (the riches) in thousands (4).⁶

[*gomantam*: having Ray-cows, (5.23.2)]

Rishi: 7-9, *Gotamah Rāhūgaṇah*

9.67.7:

The purified Soma-delight hastens across the purifier (1).

He attains Indra by various movements (2).⁷

[*yāmāh*: movement, (10.20.9), (10.3.4)]

9.67.8:

The supreme Soma essence of the Soma sacrifice (2,4),
flows to Indra clanging just as life flows into human beings (1,3,5).⁸

[*kakuha*: clanging noise, (5.75.4, 5.73.7);

somya: of the Soma (sacrifice), (8.19.2); *kakut*: peak, (8.44.16)

indurasa: essence of Soma; *pūrvyā*: ancient and supreme, (8.39.8)]

⁵ इन्दो वि अव्यम् अर्षसि (1), वि श्रवांसि वि सौभगा (2),
वि वाजान् सोम् गोमतः (3)

⁶ आ न इन्दो शतुर्गिनं रुपिं (1), गोमन्तम् अुभिनम् (2), भरा (3),
सोम सहस्रिणम् (4)

⁷ पवमानास् इन्दवः तिरः पवित्रमाशवः (1), इन्द्रं यामैभिः आशत (2)

⁸ ककुहः (1), सोम्यो रस इन्दुः (2), इन्द्राय (3), पूर्व्यः (4),
आसुः पवत आयवै (5)

9.67.9:

The Ray-cows urge the wise Soma (1),
 pure flowing, dripping with sweetness (2),
 towards the words that are being chanted (3).⁹
 [usrah: Ray-cows, (5.49.3); days, (7.15.8)]

Riṣhi: 10-12 Atriḥ Bhaumah

9.67.10:

May he, as Pūṣhan whose steeds are the unborn life-energies (2),
 protect us in all our journeys (1,3).

May he make the unmanifested powers to become manifest (5),
 and make us enjoy them (4).¹⁰

[kanyā: powers in a latent state; bhakṣhat: to be enjoyed;
 here Pūṣhan is identified with Soma]

9.67.11:

O one with matted hair (Pūṣhan), may the Soma (1),
 flow to us with the honey just like light (2).

May he make the unmanifested powers to become manifest (4),
 and make us enjoy them (3).¹¹

9.67.12:

O Soma, luminous on all sides, after being pressed out (1),
 you flow shining like light (2).

May he make the unmanifested powers to become manifest (4),
 and make us enjoy them (3).¹²

[āghṛīṣe: luminous on all sides, (1.23.13)]

⁹ हिन्वन्ति सूरमुस्रयः (1), श्वरमानं मधुश्रुतम् (2), अभि गिरा समस्वरन् (3)

¹⁰ अविता नौ (1), अजार्थः पूषा (2), यामनि यामनि (3),
 आ भक्षत् (4), कन्यासु नः (5)

¹¹ अयं सोमः कपुर्दिनैः (1), घृतं न पवते मधु (2),
 आ भक्षत् (3), कन्यासु नः (4)

¹² अयं त आघृणे सुतो (1), घृतं न पवते शुचि (2),
 आ भक्षत् (3), कन्यासु नः (4)

Rishi: 13-15, Vishvāmitraḥ Gāthinah

9.67.13:

You give birth to the words in the seers (1).

O Soma, flow in streams (2).

Among the gods, you are the one who upholds the ecstasy (3).¹³

[*jantu*: giving birth; usual meaning is creature;]

9.67.14:

Just as a hawk enters its nest swiftly (2),
the Soma enters the gated house crying out (3).

He hastens to the jar inside (1).¹⁴

[*droṇa*: gated house, (6.2.8), (6.37.2);

varma: armour (most hymns), nest;

The gated house is the human body and jar is the receptacle of Soma
in the subtle body.]

9.67.15:

The pressed out Soma essence is released into the jar (1).

He rushes swiftly like a falcon (2).¹⁵

[The same idea is in (9.36.1);

asarīj: released; (9.36.1)]

Rishi: 16-18, Jamadagniḥ Bhargavah

9.67.16:

O most rapturous Soma, flow to Indra to make him joyful (1).¹⁶

¹³ वाचो जन्तुः कवीनां (1), प्रवस्व सोमं धारया (2), देवेषु रत्नधा असि (3)

¹⁴ आ कुलशेषु धावति (1), इयेनो वर्मि वि गाहते (2),

अभि द्रोणा कनिकदत् (3)

¹⁵ परि प्र सौम ते रसो असर्जि कुलशै सुतः (1), इयेनो न तत्को अर्षति (2)

¹⁶ प्रवस्व सोम मन्दयन् इन्द्राय मधुमत्तमः (1)

9.67.17:

The Soma is loosed for the manifestation of gods (1),
 just as chariots are released for seeking plenitude (2).¹⁷
 [asr̄gran: loosed, freed from bonds, (9.46.1);
 vājayantam: they who seek plenitude, (8.11.9), (5.4.1), (5.35.7)]

9.67.18:

The bright, most rapturous Soma (1),
 casts out the life-energy (deity Vāyu) (2).¹⁸
 [asrkṣhata: casts out]

Riṣhi: 19-21, Vasiṣṭhaḥ Maitrāvaraṇih

9.67.19:

You are pressed out by the press stones (1).
 Then Soma, you go to the purifier (3).

In the singer who praises you, you are the perfect hero might (2,4).¹⁹
 [abhiṣṭuta: one being lauded, (9.3.6); tunnah: pressed and released]

9.67.20:

The Soma is pressed out and is lauded (1);
 he is the killer of demons (3).

He rushes out of the purifier made of the net of sense-life (2,4).²⁰

9.67.21:

When fear seizes me nearby, or far-off, or here (1),
 may the pure-flowing Soma kill it (2).²¹

¹⁷ असृग्न् देववीतये (1), वाजुयन्तो रथा इव (2)

¹⁸ ते सुतासौ मुदिन्तमाः शुक्रा (1), वायुमसृक्षत (2)

¹⁹ ग्राव्या तुन्नो (1), अभिष्टुतः (2), पुवित्रं सोम गच्छसि (3),
 दधत् स्तोत्रे सुवीर्यम् (4)

²⁰ एष तुन्नो अभिष्टुतः (1), पुवित्रमति गाहते (2), रक्षोहा (3), वारमव्ययम् (4)

²¹ यत् अन्ति यज्ञे दूरके भयं विन्दति मामिह (1), पवमान् वि तत् जंहि (2)

Riṣhi: 22-32, Pavitraḥ Āngirasaḥ Vasiṣṭhah

9.67.22:

The all-seeing, pure Soma flowing out of the purifier (1),
is a purifying power, may he purify us (2,3).²²
[potāḥ: purifying priest in the inner yajna, (a divine power, not
human), (2.5.2), (4.9.3)]

9.67.23:

O Agni, purify us with that word (2,4),
(which illumines) the purifier with its ray of light (1);
it is far-extended and within (us) (3).²³
[archiṣṭāḥ: with the ray of light, (2.8.4, 5.17.3);
vitatam: far-extended, (5.54.12);
brahma: the Word, (4.6.11)]

9.67.24:

O Agni, with your luminous purifier, purify us (1).
With the outpourings of the potent Words, purify us (2).²⁴

9.67.25:

May both the outpourings of the God Savitā and the purifier (1),
purify me on every side (2).²⁵
[vishvataḥ: one every side, (4.19.8);
devasya savitāḥ save: the outpourings of the divine Savita, (5.82.6);
savitāḥ: creator, producer, (5.82.6)]

²² पवृमानुः सो अ॒द्य नः प॒वित्रैण विचर्षणिः (1), यः प॒ोता (2),
स पुनातु नः (3)

²³ यत् तैं प॒वित्रैम् अ॒र्चिषि (1), अ॒ग्ने (2), वित्तम् अ॒न्तः आ (3),
ब्रह्म तेन पुनीहि नः (4)

²⁴ यत् तैं प॒वित्रैम् अ॒र्चिवत् अ॒ग्ने तेन पुनीहि नः (1),
ब्रह्मसूक्ष्मैः पुनीहि नः (2)

²⁵ उभाभ्यां देव सवितः प॒वित्रैण स॒वेन च (1), मां पुनीहि विश्वतः (2)

9.67.26:

O Agni, purify us (4,6),
 with the splendid and discerning (powers of) three planes (1,3,5),
 (Agni) is also the god Savitar (the creator) as well as Soma (2).²⁶
 [dakṣhāḥ: discernings, (1.68.4); discernment;
 varṣhiṣṭham: supreme, (3.26.8), most powerful, (5.7.1)]

9.67.27:

May the divine beings purify me (1).
 May the Vasus with their thoughts purify me (2).
 May all-gods purify me (3).
 May Agni Jātaveda purify me (4).²⁷
 [Jātaveda: knower of all things born]

9.67.28:

O Soma, may you increase in us (1,3).
 Make excellent offerings to flow towards the gods (2,5),
 with your universal Rays (4).²⁸
 [amshubhiḥ: rays, (8.72.2)]

9.67.29:

Bearing our prostrations of surrender, we come to Soma (2).
 Soma crying out, is the beloved of all, youthful (1),
 and increases the offerings (to the gods) (3).²⁹

²⁶ त्रिभिः त्वं (1), दैव सवितः (2), वर्षिष्टैः सोम् धार्मभिः (3),
 अग्ने (4), दक्षैः (5), पुनीहि नः (6)

²⁷ पुनन्तु मां दैवजनाः (1), पुनन्तु वसवो धिया (2),
 विश्वे देवाः पुनीत मा (3), जातवेदः पुनीहि मा (4)

²⁸ प्र प्यायस्व (1), प्र स्यन्दस्व (2), सोम् (3), विश्वेभिरुर्जुर्भिः (4),
 देवेभ्य उत्तमं ह्रुविः (5)

²⁹ उपे प्रियं पनिप्रतं युवानम् (1), आहुतीवृधम् (2), अग्नेन्म् विभ्रतो नमः (3)

9.67.30:

May the battle-axe of the aggressive foe be destroyed (by Soma) (1).
 O God Soma, flow towards us (2).
 O God Soma, destroy only the foe rushing towards us (3).³⁰

9.67.31:

He who studies the hymns of the pure-flowing Pavamāna (1),
 the essence collected by rishis (2),
 he enjoys all the things sweetened by the deity Vāyu (3,4).³¹
 [ashnāti: to enjoy]

9.67.32:

For him who studies the hymns of Pavamāna (1),
 the essence collected by the rishis (2),
 the goddess Sarasvati yields the milk of knowledge (3),
 the butter of light and the rapturous waters (or energies) (4).³²

³⁰ अलाय्यस्य पूर्वुः ननाशु तम् (1), आ पूर्वस्व देव सोम (2),
 अस्तु चिद्रेव देव सोम (3)

³¹ यः पावमानीः अथ्येति (1), ऋषिभिः संभृतं रसम् (2),
 सर्वं स पूर्तम् अंशाति (3), स्वदिते मातृरिधना (4)

³² पावमानीः यो अधि एति (1), ऋषिभिः संभृतं रसम् (2),
 तस्मै सरस्वती दुहे क्षीरं (3), सर्पिः मधूदकम् (4)

Anuvāka 4: Sūktās (68-85)

68. Extending the Yajna

Riṣhi: Vatsapriḥ Bhālandanah

Metre: Jagatī, (12,4)

9.68.1: Honeyed Soma

9.68.2: Soma helps the plants

9.68.3: Made two distinct worlds

9.68.4: The labouring men

9.68.5: (He is) an offspring of Truth placed above

9.68.6: The falcon brought the Soma from heaven

9.68.7: Riṣhis place you in the purifier

9.68.8: Skilled in extending the yajna

9.68.9: He finds supreme good for the seeker

9.68.10: Establish a variety of strengths within us

9.68.1:

The honeyed Soma flows towards the god (Indra) (1),
 just as milking cows go to their calves for giving milk (2).
 The Ray-cows are seated on the grass, making sounds (3).
 They bear the form of the flowing Soma in their udders (4).¹
 [SV (563);]

9.68.2:

Sounding, he re-echoes the earlier chants (1).
 Separating the plants growing upwards (2),
 the luminous one sweetens them (3).
 Crossing the purifier by flowing widely, and speedily (4),
 he destroys (the demons) with his arrows (5).
 The god establishes the desirable (felicities) in the aspirant (6).²
 [ni dadhate: to destroy; dadhak: to establish or uphold]

¹ प्र देवमच्छा मधुमन्त् इन्द्रवो असिष्यदन्त् (1), गाव आ न धेनवः (2),
 बृहिषदौ वचनावन्त् (3), ऊर्धभिः परिसुतम् उस्त्रियो निर्णिजं पिरे (4)

² स रोरुवदुभि पूर्वी अचिक्रदत् (1), उपारुहः श्रथयन् (2), स्वादते हरिः (3),
 तिरः पुवित्रं परियन् उरु ज्ययो (4), नि शर्याणि दधते (5), देव आ वरम् (6)

9.68.3:

The rapturous Soma fashioned the Two and united them (1).
 To make them grow in union, and be free of destruction (2,4),
 he nourished them with his milk of knowledge (3).
 He made distinct the (two) worlds, vast and infinite (5).
 Wandering everywhere, he obtained imperishable strength (6).³
 [Two: Heaven and Earth]

9.68.4:

Wandering, he replenishes the two mothers with the waters (1).
 He, the wise one, nourishes his abode by the law of his nature (2).
 The rays are mixed with grain by labouring men (3).
 He joins with the companions (4).
 He protects the head (5).⁴
 [vājayan: replenishing, (6.5.7); pipishe: mixed;
 apah: waters, works; yavah: grain; mātarah: Heaven and Earth]

9.68.5:

He is born, a seer with a mind of discernment (1).
 (He is) an offspring of the Truth (2),
 placed above by a controlling power (3).
 His is a birth set within in the secrecy (5),
 half arisen into manifestation (6).
 They were both known first when they were young (4).⁵

³ वि यो ममे यम्या संयुती मदः (1), साकुवृधा (2), पर्यसा पिन्वत् (3), अक्षिता (4), मही अपुरे रजसी विवेविदत् (5), अभि-ब्रजन् अक्षितं पाजु आ ददै (6)

⁴ स मातरा विचरन् वाजयन् अपः (1), प्र मेधिरः स्वधया पिन्वते पुदम् (2), अंशुः यवेन पिपिशे युतो नृभिः (3), सं जामिभिः नसते (4), रक्षते शिरः (5)

⁵ सं दक्षेण मनसा जायते कविः (1), कृतस्य गर्भो (2), निहितो यमा परः (3), यूना हु सन्ता प्रथमं वि जंजतुः (4), गुहा ह्रुतं जनिम् (5), नेमम् उद्यतम् (6)

[Lines 2,3: Sun; Lines 5,6: Moon;

Line 4: Both refers to Sun and Moon together. They are regarded as two halves of Soma (S).]

9.68.6:

The thinkers know the form of the rapturous one (1).

The falcon brought the Soma-food from the space beyond (2).

He, with perfect growth, was cleansed in the rivers (3).

He with the Ray is desired (by many) (4);

with the illumined word, he flows around (5).⁶

[*rgmiyam*: one with illumined word, (6.8.4); *ushantam*: desiring, (10.11.3); *amshu*: Ray;

Line 2: See the note in (9.48.3)]

9.68.7:

The ten women rub you bright (1).

On being pressed out, you are placed (in the purifier) (2,4),
by the rishis with their thoughts and musings (3).

The Soma labours as it flows through the net of sense-life (5,7),
because of the invocation to the gods and because of seekers (6).

Soma grants the gain of plenitude (to the seeker) (8).⁷

[*dhitibhih*: musings, (6.14.1);

yatah: goal of journey, (5.27.4), to labour, (8.43.4);]

⁶ मून्द्रस्य रूपं विविदुर्मनीषिणः (1), इये नो यदन्धो अभरत् परावतः (2),

तं मर्जयन्त सुवृद्धं नदीषु आ (3), उशन्तम् अंशुं (4), परियन्तम् क्रमियम् (5)

⁷ त्वां मृजन्ति दश् योष्णाः (1), सुतं सोम् (2), क्रषिभिः मृतिभिः धीतिभिः (3)

हितम् (4), अव्यो वारेभिरुत (5), देवहृतिभिः नृभिः (6), युतो (7),

वाजम् आ दर्षि सातये (8)

9.68.8:

Soma flowing all around has a perfect abode (1,3);
 he is skilled in extending the realm of yajna (2).
 The thinkers sound high the affirmative lauds (for him) (4).
 The sweet Soma flows in streams with waves (5).
 He impels the heavenly words (on earth) (6).
 He, immortal, conquers riches (for the seeker) (7).⁸
 [vayyam: meaning in line 2; (1.54.6) (KS)]

9.68.9:

From heaven, Soma impels all the worlds (1).
 Pressed out by the stones, he is cleansed by Waters and Rays (3,4).
 The purified Soma sits in the vessel (body) (2),
 and finds the supreme good for the dear seeker (5).⁹
 [varivah: supreme good, (5.29.10); happiness, (1.59.5) (KS)]

9.68.10:

After you have been sprinkled by us, may you flow (1,3),
 and establish in us the strength with most variety (2).
 We call the friendly Heaven and Earth (4).
 O gods, establish in us the riches and the hero-strengths (5).¹⁰

⁸ परिप्रयन्ते (1), वृद्ध्ये (2), सुषंसदं सोमे (3), मनीषा अभ्यनूषत् स्तुभेः (4),
 यो धारया मधुमाँ ऊर्मिणां (5), दिव इयर्ति वाचं (6), रयिषाद् अमर्त्यः (7)

⁹ अयं दिव इयर्ति विश्वमा रजः (1), सोमः पुनानः कुलशेषु सीदति (2),
 अन्दिः गोभिः मृज्यते (3), अद्रिभिः सुतः (4),
 पुनान इन्दुः वरिवो विदत् प्रियम् (5)

¹⁰ एवा नः सोम परिषिद्यमानो (1), वयो दधत् चित्रतमं (2), पवस्व (3),
 अद्वैषे द्यावापृथिवी हुवेम् (4), देवा धृत्त रयिम् स्मे सुवीरम् (5)

69. Men Doing Works

Riṣhi: Hiranyakṣṭupāḥ Āngirasaḥ

Metre: 1-8, Jagati; 9-10, Triṣṭup, (11,4)

- 9.69.1: Soma allows itself to be milked
- 9.69.2: Soma reaches its goal like an arrow
- 9.69.3: Soma energises many plants
- 9.69.4: Soma clothes himself with a robe
- 9.69.5: The radiance of Sun is created by you
- 9.69.6: Soma flows only to the abode of Indra
- 9.69.7: Establish plenitude in men doing works
- 9.69.8: You are our father and create our growth
- 9.69.9: Rain released by Vṛtra's death
- 9.69.10: May earth and heaven protect us

9.69.1:

Like arrows in a bow, our lauds are in (Indra) (1).
 (Soma is) released (for Indra's drink) (3),
 just as the mother cow releases its teats for the calf (2,4).
 Just as a mother-cow in front of calf gives a wide stream of milk (5),
 Soma is impelled (to offer itself) by its law of workings (6).¹

9.69.2:

The thoughts of praise become united (with Indra) (1).
 The fresh and sweet Soma is sprinkled (2),
 and urged into the insides (of Indra) (3);
 like an arrow, the Soma in its continuous movement (4),
 swiftly reaches around its desired goal (5).²

¹ इषुर्न धन्वन् प्रति धीयते मृतिः (1), वृत्सो न मातुः (2), उर्प सर्जि (3),
 ऊर्धनि (4), उरुधार इव दुहे अग्रं आयुति (5), अस्य ब्रतेषु अपि सोमं इष्यते (6)

² उपै मृतिः पुच्यते (1), सिञ्च्यते मधुं मन्द्र अजनी (2),
 चोदते अन्तः आसनि (3), पवमानः संतनिः प्रश्नतामिव मधुमान् (4),
 द्रूपः परि वारमर्षति (5)

[*sam-tanīḥ*: the continuous movement, (5.73.6);
ajani: born, (2.5.4); *fresh*;]

9.69.3:

Seeking the bride, Soma flows on the skin of sense-life (1).
 In the journey of life, he energises the various plants (2).
 Soma, rapturous, luminous, moves around for yajna (3);
 sharpening his vigour, he shines like a mighty one (4).³
 [Line 1: It refers to the marriage of Soma, with Sūryā, the daughter of Sun, described symbolically in (10.85).
vadhūyuh: seeker of bride, (10.85.9) (*soma vadhūyuh abhavat*)
 Line 2: The plants are the daughters of Aditi. Soma energises each plant uniquely in the journey of Truth of life.]

9.69.4:

The bull sounds, the milch-cows flock around (1,2).
 The divine powers approach the perfected (place of Soma) (3).
 Soma passes through the white net of sense-life (purifier) (4).
 Soma clothes himself with it as if it is a shining robe (5).⁴
 [*avyata*: puts on (a robe), (9.8.6); *niktam*: purified, luminous;
atkam: robe, (5.74.5); essence of *rasa*, (1.95.7);
nīh-kṛtam: rightly perfected, (1.2.6), (5.67.1);]

9.69.5:

The luminous, immortal and pure Soma (2),
 is covered in a shining robe which is never crushed (1,3).
 The (Sun) at the back of heaven (4),
 is created by your pure greatness (5).
 He spread out the two bowls with the power of heaven (6).⁵

³ अब्दे वधूयुः पंवते परि त्वचि (1), श्रीधनीते नसीः अदितेर्क्तं यते (2),
 हरिंक्रान् यज्जतः संयतो मदौ (3), नुम्णा शिशानो महिषो न शौभते (4)

⁴ उक्षा मिमाति (1), प्रति यन्ति धेनवौ (2), देवस्य देवीरूपं यन्ति निष्कृतम् (3),
 अत्वक्रमीत् अर्जुनं वारमव्ययम् (4), अत्कं न नित्तं परि सोमो अव्यत (5)

⁵ अमृतेन रुशता वाससा (1), हरिः मत्यो निर्णिजानः (2), परि व्यत (3),
 दिवस्पृष्टं (4), बहृणा निर्णिजे कृत (5), उपस्तरणं चम्बौः नभस्मयम् (6)

[*chamvoḥ*: the two bowls, vital and mental body, (9.20.6);
nabhaḥ: heaven, (5.83.3); *upastir*: spread out, (5.81.1);
amṛktah: never crushed, (3.11.6), inviolate (6.1.4);
rushata: shining, (4.7.9); *barhaṇā*: your greatness, (5.71.1), (9.10.4);
nīḥ-nīje: pure form; (1.25.13);
nabhaḥ smayam: the smile of heaven, occurs once
Line 6: (alt.) He created the radiance of Sun which covers the two, earth and heaven (S)]

9.69.6:

The rapturous Soma streams move together (2,4),
like the rays of the Sun destroying foes (3,1).
They swiftly gallop on the spread-out cloth (yajna) (5).
They flow to no other abode except that of Indra (6).⁶
[*prasupa*: destroying the foes (S);
tantu: weft, (2.3.6);

Line 5: (2.3.6) states that *tantu* or weft is shaped into the form of sacrifice]

9.69.7:

Like rivers flowing speedily downward to low places (1),
the rapturous Soma, released by the mighty one goes to (Indra) (2).
May you grant happiness to those in your presence (3),
with two states of consciousness and to those with four (4).
O Soma, establish the plenitude in men doing works (5).⁷

⁶ सूर्यैस्येव रुद्रमयौ (1), द्रावयित्रवो मत्सुरासः (2), प्रसुपः (3), साकमीरते (4), तन्तुं तन्तं परि सगांस आशावो (5), नेन्द्रात् क्रते पवते धाम किं चन (6)

⁷ सिन्धौरिव प्रवणे निम्न आशावो (1), वृषच्युता मदासो ग्रातुमाशत (2),

शं नौ निवेशो (3), द्विषदे चतुष्पदे (4), अस्मे वाजाः सोम तिष्ठन्तु कृष्टयः (5)

[*dvipade*: beings with only two states of consciousness such as mind and matter, heaven and earth etc.

chatushpade: beings with 4 states namely, matter, prāṇa, mind and supermind or Vijnana or svar; see note on line 3 in (9.70.1)]

9.69.8:

Make the golden riches endowed with life-energy (2),
with knowledge-rays, and with perfect-hero-might (3),
flow to us (1).

O Soma, you are indeed our father (4).

(For us), you are placed firmly as the head of heaven (5),
you are the creator of our growth (6).⁸

[*vayaḥ-kṛtaḥ*: creator of our growth, (10.7.7);
prasthitān: set to flow, (1.23.1), placed, (7.98.2)
sthana: firmly, (5.87.6)]

9.69.9:

The pure-flowing Soma (1),
goes towards Indra like a car for attaining the felicities (2).
The pressed out Soma goes through the purifier of sense-life (3).
With the killing of Vṛtra, the steeds go towards the rain (4).⁹

[When the Vṛtra the coverer is killed, the waters or rains are released and they move like steeds.

yayuh: to go, (3.53.2); *haritah*: steeds;
sātim: felicities to be attained, (1.6.10)]

⁸ आ नः पवस्व (1), वसुमत् हिरण्यवत् अश्वावत् (2),

गोमत् यवमत् सुवीर्यम् (3), युं हि सौम पितरो मम (4);

स्थनं दिवो मूर्धनः प्रस्थिता (5), वयस्कृतः (6)

⁹ एते सोमाः पवसानास (1), इन्द्रं रथो इव प्रयुः सातिमच्छ (2),

सुताः पवित्रमति यन्ति अव्यं (3), हित्वा वृत्रिं हरितो वृष्टिमच्छ (4)

9.69.10:

O Soma, blissful and faultless, the killer of foes (2),
flow to the vast Indra (1).

To the worshipper, bring the riches endowed with delight (3).
May the divinities, earth and heaven, protect us (4).¹⁰

70. Praying for Immortality

Riṣhi: Reṇuh Vaishvāmitrah
Metre: Jagatī

9.70.1: Soma made four beautiful shapes

9.70.2: Praying for immortality

9.70.3: When thinkings attain Soma

9.70.4: Soma made bright by perfect actions

9.70.5: Destroys the evil one

9.70.6: Knowing the original Truth

9.70.7: Soma's help for doer of good deeds

9.70.8: Creates access to the triple law of working

9.70.9: For satisfying Indra, enter his Soma-store

9.70.10: Make us cross safely as in a ship in the ocean

9.70.1:

The thrice-seven Ray-cows milk (Soma) for him (1),
with the infusions of Truth in the supreme station (2).

When the Soma was increased by the Truth (4),
then he made four beautiful shapes of the worlds (3).¹

[SV (560, 1423);]

[*nih nije*: shape or form, (8.19.23)]

¹⁰ इन्द्रविन्द्राय बृहते पंवस्व (1), सुमृलीको अनवद्यो रिशादाः (2),
भरा चन्द्राणि गृणते बसूनि (3), देवैर्यावापृथिवी प्रावतं नः (4)

¹ त्रिरस्मै सप्त धेनवो दुदुहे (1), सूत्यामाशिरं पूर्वे व्योमनि (2),
चूत्वारि अन्या भुवनानि निर्णिजे चारूणि चक्रे (3), यत् कृतैः अवर्धत (4)

Line 3: The four worlds are the matter (*anna*), life-force (*prāṇa*), mind (*manas*) and the supermind (*vijnāna* or *svar* or *mahas*). The phrase 'making four out of the one', appears in (1.20.6) as an act of Rbhūs, the divine artisans.]

9.70.2:

Praying for the delightful nectar of immortality (for his work) (1),
the Soma with his seer-wisdom has separated the Two (2),
When the seekers know the place of the god with inspiration (4),
then Soma pervades the waters with his plenitude (3).²

[Line 2: Two: heaven and earth;

tejishtha: most brilliant and forceful, (6.12.3)]

9.70.3:

May the immortal and inviolable rays of intuition (1),
be with both types of beings (for their protection and growth) (2).
When the thinkings (of seeker) seize the king Soma (4),
then Soma grants the strength and divine purifying powers (3).³
[two types: see (9.69.7);
devyā punata: divine purifying power]

9.70.4:

Becoming bright by many perfect actions (1),
Soma (stands) amongst the mothers in the midworld (2),
to measure the worlds (3).

He with the delightful nectar protects the laws of action (4).

He with the divine vision looks after both the peoples (5).⁴

² स भिक्षमाणो अमृतस्य चारुण (1), उभे द्यावा काव्येना वि शश्रथे (2),
तेजिष्ठा अपो मंहना परि व्यत् (3), यदी देवस्य श्रवसा सदौ विदुः (4)

³ ते अस्य सन्तु केतवो अमृत्युवो अदाभ्यासो (1), जुनुषी उभे अनु (2),
येभिः नृम्णा चै देव्यां च पुनत् (3), आदित् राजानं मननां अगृण्णत (4)

⁴ स मृज्यमानो दुशभिः सुकर्मभिः (1), प्र मध्यमासु मातृषु (2), प्रमे सचा (3),
ब्रतानि पानो अमृतस्य चारुण (4), उभे नृचक्षा अनु पश्यते विशौ (5)

9.70.5:

Being purified for upholding the strength of Indra (1),
 he, joyful, is placed between the earth and heaven (2).
 The mighty one with his strength destroys the evil-one (3).
 Like an archer he challenges the attackers by his strength (4).⁵
 [shurudhah: strengths, (1.72.7); forces of battle]

9.70.6:

(Soma) on seeing his mothers (1),
 shouts like the calf seeing the mother-cow (2);
 he thunders like the Maruts (3).
 Knowing the original Truth (4),
 the leader to heaven (5),
 who else can he choose for praise—he of the right-will (6).⁶

9.70.7:

The all-seeing one sharpens his luminous horns (2);
 the mighty one, fierce, roars with his strengths (1).
 Soma sits in his native seat (to help) the doer of good deeds (3).
 (For him), the knowledge rays form the purifier (4).⁷
 [nih-nik: form, (5.62.4);
 avyayi: net of sense-life, purifier;
 gavyayi tvak: skin of Ray-cow, surface knowledge]

⁵ स मर्मजान इन्द्रियाय धावस् (1), आ उमे अन्ता रोदसी हर्षते हुतः (2),
 वृषा शुष्मेण बाधते वि दुर्मतीः (3), आदेदिशानः शर्युहा इव शुरुधः (4)

⁶ स मातरा न दद्वशान (1), उस्त्रियो नान्ददेति (2), मरुतमिव स्वनः (3),
 जानकृतं प्रथमं (4), यत् स्वर्णरं (5), प्रशस्तये कमवृणीत सुकृतुः (6)

⁷ रुवति भीमो वृषभः तविष्यया (1), शुर्जे शिरानो हरिणी विचक्षणः (2),
 आ योनिं सोमः सुकृतं नि षीदति (3),
 गृव्ययी त्वक् भवति निर्णिक् अन्वयी (4)

9.70.8:

The pure and bright Soma with faultless body (1),
 the luminous, sits on a peak in the net of sense life (2).
 Cherished by Mitra, Varuṇa and Vāyu (3),
 the sweet Soma creates the access to the triple law of working (4),
 to those doing good deeds (5).⁸

[*juṣṭa*: beloved, (5.13.4)]

tridhātu: triple law of working; see note on (9.108.12)]

9.70.9:

O showerer Soma, flow for the advent of the gods (1).
 For satisfying Indra's heart desire, enter the Soma-store in him (2).
 Protect us from our enemies even before they harm us (3).
 Only he who knows the place (4),
 can answer the questions on directions (5).⁹

[*hārdi*: heart's desire]

9.70.10:

Hasten to the plenitude like a horse (in a battle) (1).
 O Soma, flow into the belly of Indra (2).
 O knower, make us cross safely as in a ship in ocean (3).
 Like a battling hero, defend us from the revilers (4).¹⁰

⁸ शुर्चिः पुनानः तन्वम् अरेपसम् (1), अव्ये हरिः नि अधाविष्ट सानवि (2),
 जुष्टौ मित्राय वरुणाय वायवै (3), त्रिधातु मधुं क्रियते (4), सुकर्मभिः (5)

⁹ पवस्व सोम देववीतये वृष (1), इन्द्रस्य हार्दि सोमधानमा विश (2),
 पुरा नौ ब्राधात् दुरिताति पारय (3), क्षेत्रविद्धि (4), दिश आहा विपृच्छते (5)

¹⁰ हितो न सप्तिभि वाजमर्ष (1), इन्द्रस्येन्दो जठरमा पवस्व (2),
 नावा न सिन्धुमति पर्षि विद्वान् (3), शुरो न युध्यन् अव नो निदः स्पः (4)

71. Our Tiered Formation

Riṣhi: Ṛṣhabhāḥ Vaishvāmitraḥ
Metre: 1-8, Jagatī; 9, Triṣṭup

- 9.71.1: Creation of the milk of knowledge
- 9.71.2: Moves perfectly with his almightyess
- 9.71.3: He makes the hymns perfect
- 9.71.4: Increases our tiered formation
- 9.71.5: Soma moves to the concealed plane
- 9.71.6: Master of sacrifice proceeds to the gods
- 9.71.7: Showerer responds in voice to the hymns
- 9.71.8: Soma goes with waters to the divine powers
- 9.71.9: With his will-power, he oversees all

9.71.1:

The light of discernment is released (1).
The strong and conscious Soma enters his abode (2),
and protects (the seeker) from the harming rākṣasās (3).
Soma oversees the creation of heavenly milk of knowledge (4).
To spread the two bowls Soma has shaped the Sun (5).¹
[*opasham*: baton, (10.85.8); one who oversees;
nīḥ-nījē: to shape, (7.64.1); *upastire*: spread, (5.85.1);
brahma: Sun;
chamvoh: two bowls: see (6.20.6); could be also heaven and earth;]

¹ आ दक्षिणा सूज्यते (1), शुभ्मि आसदं वेति (2), दुहो रक्षसः पाति जागृविः (3), हरिरोपशं कृणुते नभस्पर्य (4), उपस्तिरै चम्बोः ब्रह्म निर्णिजै (5)

9.71.2:

The strong one (Soma) marching around roars like a killer (1).
 He travels ever with his hue of almighty (2),
 and kills the covering (demon) (Vṛtra) (3).
 Soma, moving perfectly and spreading (4,6),
 makes his form pure and shining (5).²

[*ni ripite*: travels ever, (5.80.6), *nih-kṛtam*: perfected, (5.67.1);
shūsham: strength, (1.9.10)]

9.71.3:

Pressed out by the stones and arms, he flows (1).
 Illumined by hymns from heaven, he grows vigorous (2).
 He is happy, embraces and makes the hymns perfect (3,4).
 He is purified by waters and is worshipped in yajna (5,6).³
 [*parīmāṇi*: yajna (S); (occurs once)
sādhate: to make perfect; *nasate*: to embrace;
vṛṣhāyate: (*vṛṣha-yate*) (*pada*): grows vigorous, (10.94.9), (9.108.2)]

9.71.4:

The powerful Soma increases our tiered formations (2);
 and sprinkles (Indra) in heaven with rapture (1,3).
 He (Indra) destroys the cities of the foes (4).
 In him (Indra), on account of his greatness (7),
 the Ray-cows, the eaters of excellent offering (5),
 mix the best milk in their raised udders (6).⁴

² प्र कृष्टिहेवं शूष एति रोर्वत् (1), असुर्यं वर्णं नि रिणीते अस्य तम् (2),
 जहाति वृत्रिं (3), पितुरैति निष्कृतम् (4),
 उपपुतं कृणुते निर्णिजं (5), तना (6).

³ अद्रिभिः सुतः पंवते गभस्त्योः (1), वृषायते नभस्ता वेपते मृती (2),
 स मोदते नसते (3), साधते गिरा (4), नैनिते अप्सु (5), यजते परीमणि (6)

⁴ परि द्युक्षं (1), सहसः पर्वतावृथं (2), मध्वः सिञ्चन्ति (3),
 हुर्म्यस्य सक्षणिम् (4), आ यस्मिन् यावः सुहुत अद् (5),
 जधनि मूर्धन् श्रीणन्ति अग्नियं (6), वरीमभिः (7)

[*agriyam*: supreme, (6.16.48);
varīman: excellent condition, (6.63.3);
parvatā-vṛdham: increases the tiered formation (in us), (9.46.1)]

9.71.5:

The ten sisters impel Soma (to move) to the lap of Aditi (2),
 like the arms urging the chariot (1).

When the thinkers give birth (to Soma) (6),
 Soma moves to the concealed plane of Ray-cow (3,5),
 and ranges its spaces (4).⁵

[*aheśhata*: urged, (9.22.1); *bhurijāḥ*: arms;
jigāt: moves, *upajrayati*: ranges (its spaces), (6.6.6)]

9.71.6:

The god approaches the golden seat made of thoughts (2),
 just as a falcon goes to its native abode (1).

The hymns impel the Soma to the sacred seat of grass (3).
 The master of sacrifice proceeds to the gods like a horse (4).⁶

9.71.7:

The luminous seer comes down from heaven in many ways (1).
 The showerer (pervading) in the three planes (2),
 responds in voice to the hymns (of worshippers) (3).
 Leading in a thousand ways to the realm beyond (4),
 he shines at many a sunrise like a singer (5).⁷

[*vi-akta*: manifest in different ways]

⁵ समी रथं न भुरिजौः अहेषत् (1), दशा स्वसारो अदितेरुपस्थ आ (2),
 जिगात् (3), उपं ज्रयति (4), गोरपीच्यं पुदं (5), यदस्य मृतुथा अजीजनन् (6)

⁶ इयेनो न योनिं सदनं (1), धिया कृतं हिरण्ययम् आसदं देव एवंति (2),
 ए रिणान्ति बहिर्विं प्रियं गिरा (3), अथो न देवाँ अप्यैति यज्ञियः (4)

⁷ परा व्यक्तो अरुषो दिवः कविः (1), वृषा त्रिपुष्टो (2), अनविष्ट गा अभि (3),
 सहस्रणीतिर्यतिः परायती (4), रेभो न पूर्वीः उषसो वि राजति (5)

9.71.8:

His hue creates a form of almighty (1),
 which repels the entrenched foes on meeting them (2).
 Soma goes to the divine persons (4),
 with the waters (energies) with their own law of nature (3).
 (Soma) becomes one with the perfect hymn (5),
 fronted by the light (or Ray-cow) (6).⁸

[*goagrayā*: meaning in line 6 as in (1.53.5), (2.1.16);
sam-ṛtā: those coming in contact, (5.7.2);
sedhati: to repel; *sridhāḥ*: foes;]

9.71.9:

Encompassing the herds like a bull, he roars (1).
 He puts on himself the might of Sūrya (2).
 (Like) the divine bird, he looks down at the world (3).
 With his will-power, he sees people on all sides (4).⁹
 [*adhita*: put on, (10.127.1);
pariyan: encompassing, (10.122.3)]

⁸ त्वेषं रूपं कृणुते वर्णोऽपि, अस्य सं यत्र अशायत् सम् क्रता सेधति स्त्रिधः (2),
 अप्सा याति स्वधया (3), दैव्यं जनं (4),
 सं सुषुती नसंते सं (5), गोअंग्रया (6)
⁹ उक्षेव यूथा परियन् अरावीत् (1), अधि त्विषीः अधित् सूर्यस्य (2),
 दिव्यः सुपर्णो अर्व चक्षत् क्षां (3), सोमः परि क्रतुना पश्यते जाः (4)

72. Doers of Work Milk Soma

Riṣhi: Harimantah Āngirasaḥ

Metre: Jagati

9.72.1: He impels upwards the words of singer
 9.72.2: Ten powers cleanse him
 9.72.3: Soma and the daughter of Sun
 9.72.4: Indu is faithful to the law of Truth
 9.72.5: He fills the will of works
 9.72.6: The thinkers and doers of work milk him
 9.72.7: Indra's heart is beautiful
 9.72.8: Do not separate us from riches
 9.72.9: May we have a hundred givings of life-energy

9.72.1:

The luminous one is rubbed (bright) (1).
 He is yoked (to the deities) like a horse (2).
 He is mixed in the vessel with the (products of) Ray-cows (3).
 He impels the words (of singer) upwards (4).
 Soma, the beloved of many, urges abundant (riches) (5,7),
 to one who praises with many hymns and thoughts (6).¹

9.72.2:

Many thinkers together praise (Soma) (1),
 when they milk the Soma into the home of Indra (2).
 The ten powers staying in the same abode (5),
 cleanse the desirable Soma with their skilful arms (3,4,6).²
 [sanīlābhiḥ: dwelling in the same abode, (1.69.3);]

¹ हरिं मृजन्ति (1), अरुषो न युज्यते (2), सं धेनुभिः कलशे सोमौ अज्यते (3), उद्वाचमीरयति (4), हिन्वते (5), मृती पुरुषुतस्य कर्ति चित् (6), परिप्रियः (7)

² साकं ब्रदन्ति ब्रह्मो मनीषिण् (1), इन्द्रस्य सोमं जठरे यत् आ-दुहुः (2), यदी मृजन्ति (3), सुर्गभस्तयो (4), नरः सनीलाभिः दशभिः (5), काम्यं मधुं (6)

9.72.3:

Unceasing, Soma goes to the Ray-cows (1).

He brings a delightful chant to the daughter of Sun (2).

The singer offers a pleasing hymn (to Soma) (3).

He is united with the two-kindred sisters (4).³

[*vinam-grsah*: the singer presenting an attractive song, (S) (occurs once); *tirah*: carries, (8.44.30)]

9.72.4:

(Soma) is shaken by men, he is pressed out by the stones (1).

He is dear to the sacred grass, he is the lord of ray-cows (2).

Indu is ancient and faithful to the Law of Truth (3).

He carries many thoughts, his thoughts are pure (4,6).

He perfects the yajna for thinkers (5).

O Indra, Soma flows towards you (7).⁴

[*rtviyah*: faithful to the law of Truth, (8.19.31)]

9.72.5:

Soma flows to you according to his law of nature, O Indra (2).

He is impelled to flow in streams by the arms of gods (1).

Being full of the will of works (3),

He is victorious in the pilgrimage-yajna by the thoughts (4).

Like a bird on a tree, the luminous one is seated in the two bowls (5).⁵

³ अरममाणो अत्येति गा अभि (1), सूर्यस्य प्रियं दुहितुः तिरो रवम् (2),
अन्वस्मै जोषम् अभरत् विनंगुसः (3), सं द्रव्यीभिः स्वसृभिः क्षेति जामिभिः (4)

⁴ नृधूतो अद्रिषुतो (1), वर्दिषि प्रियः पतिर्गवां (2), प्रदिव इन्दुः कृत्वियः (3),
पुरोधिवान् (4), मनुषो यज्ञसाधनः (5), शुचिर्विया (6), पवते सोमं इन्द्र ते (7)

⁵ नृबाहुभ्यां चोदितो धारया (1), सुतः अनुष्वयं पवते सोमं इन्द्र ते (2),
आप्राः क्रतुन् (3), समजैः अध्वरे मतीः (4),
वैः न द्रुष्ट चम्बोः आसदत् हरिः (5)

9.72.6:

The thinkers, doers of work, the seers (2),
 milk the Soma, the seer who roars and is free of decay (1).
 The thinkers and Ray-cows join together (3),
 and come to the native abode of Truth (of Soma) (4),
 who is ever-reborn (5).⁶

[*amshoh*: Soma, (4.1.10)]

9.72.7:

He upholds the great heaven (2),
 and is the navel of the earth (1).
 He is increased within (us) (by) waves of waters of rivers (3).
 He is the Vajra of Indra, the mighty one (4),
 having widely pervading riches (5).

The satisfying Soma flows to Indra's heart which is beautiful (6).⁷
 [*ukṣhitah*: increased in being, (1.36.19);
matsarah: satisfying, (1.15.1), (9.13.8)]

9.72.8:

O strong-in-will and shaker, teaching your adorer (2),
 flow around the realm of earth (1).
 Do not separate us from the felicities (3),
 with which you touch the dwellings (4).
 May we possess diverse types of riches of golden red form (5).⁸
 [*shikṣha*: to teach, (3.19.3)]

⁶ अंशुं दुहन्ति स्तनयन्त्तम् अक्षितं कुविं (1), कवयो अपसौ मनीषिणः (2),
 सम्ई गावौ मृतयो यन्ति संयतं (3), कृतस्य योना सदने (4), पुनर्भुवः (5)

⁷ नाभा पृथिव्या (1), धरूणो महो दिवो (2), अपाम् ऊमौ सिन्धुषु अन्तः;
 उक्षितः (3), इन्द्रस्य वज्रौ वृषभो (4), विभूवसुः (5),
 सोमौ हुदे पंवते चारु मत्सरः (6)

⁸ स त् पंवस्व परि पार्थिवं रजः (1), स्त्रोत्रे शिर्षन् आधून्ते च सुक्रतो (2),
 मा नो निर्भाक् वसुनः (3), सादनस्पृशौ (4),
 रुयिं पिशङ्गं बहुलं वसीमहि (5)

9.72.9:

O Soma, from you may we have a hundred givings of life-energy (1),
 a thousand givings of golden Ray-cows (2).
 Grant us the vast impulsions, full of joy and opulence (3).
 O pure-flowing Soma, may you come to our lauds (4).⁹

73. Protects the Ordered Workings for all

Rishi: Pavitraḥ Āngirasaḥ

Metre: Jagatī

9.73.1: Soma has made the three worlds

9.73.2: Somās increase the body of Indra

9.73.3: Protects the workings of All

9.73.4: The effectuating scouts

9.73.5: They consume the lawless

9.73.6: The sightless and the deaf

9.73.7: The potent speech

9.73.8: Thrice-purified Soma

9.73.9: The thread of Truth is stretched

9.73.1:

May Somās crushed in the press-stones and crying aloud (1),
 flow to the centre of the abode of the Truth (2).

The powerful Soma has made the three higher worlds (3),
 for the enjoyment (4).

The boat of the Truth carries the good deeds across (5).¹

[ārabhe: for enjoyment, (1.24.5);

Line 1: Somās: the streams of Soma;

nābhi: centre, (4.10.8); navel-centre, (3.17.4)]

⁹ आ तू न इन्दो श्रुतदातु अश्व्ये (1), सहस्रदातु पशुमत् हिरण्यवत् (2),
 उप मास्व बृहती रेवतीः इषो (3), अधि स्तोत्रस्य पवमान नो गहि (4)

¹ स्वैं द्रुप्सस्य धर्मतः समस्वरन् (1), कृतस्य योना समरन्त नाभयः (2),
 त्रीन् स मूर्धो असुरशक्र (3), आरभे (4), सत्यस्य नावः सुकृतमपीपरन् (5)

9.73.2:

The mighty powers together urge the Soma (1).
 They mix and stir it along with the waves of the ocean (2).
 Manifesting the Rik mantrās by the streams of sweet Soma (3),
 they increase the body of dear Indra (4).²
 [Lines 3 and 4: The Soma-delight manifests the luminous mantrās in
 the subtle body of the worker who releases the Soma with his/her
 effort. The mantra increases the Indra-power, the power of divine
 mind in the human being.
aheśhata: urged, (9.22.1)]

9.73.3:

The purifiers sit around the potent words (*vāk*) (1).
 The father of these purifiers (Soma), the ancient one (2),
 protects the workings for all entities (3).
 The great Varuna and Soma uphold the power to cross the ocean (4).
 The wise seers are able to ascend from the foundations (5).³
[ārabham: to ascend, (5.34.5);
dharuṇeshu: foundations of things, (3.3.1)
vrata: workings, (1.69.4)
 Line 1: Yāska declares that the powers having purification are the
 Rays of Soma. (Nighantu, 12.32);
 Line 4: Soma is identified with the great Varuna, the lord of
 infinities.]

² सम्यक् सम्यच्चौ महिषा अहेषत् (1), सिन्धौः उर्मावधि वेना अवीविपन् (2),
 मधोर्धराभिः जनयन्तो अर्कमित् (3), प्रियामिन्द्रस्य तन्वमवीवृथन् (4)

³ पवित्रवन्तः परि वाचमासते (1), पिता एषां प्रत्नो (2), अभि रक्षति ब्रतम् (3),
 महः संमुद्रं वरुणः तिरो दधे (4), धीरा इत् शेकुः धरुणेषु आरभम् (5)

9.73.4:

Somās in a thousand streams become one in the lower regions (1).
 The Rays with their sweet tongues (3),
 become one undeviatingly with higher realms of heaven (2,4).
 The effectuating scouts do not close their eyes (5).
 (Established) in their position as in a bridge (7),
 they become the hurters of sinners (6).⁴
 [asaschataḥ: undeviatingly, (10.69.8);
 bhūrṇayah: effectuating, spasha: scouts;]

9.73.5:

The father and mother glorify together these Rays (1).
 Illumined by the hymns, they consume the lawless (foes) (2).
 By means of the wisdom they drive out the foes of Indra (3),
 the black tribe from both the earth and heaven (4).⁵
 [asiknih: black tribe, (7.5.3), nonhuman creatures of unharmonious
 qualities; samasvaran: see (9.63.21)]

9.73.6:

(The rays) impelled by prayers, and rapid thinkings (2),
 glorify together the ancient measure (1).
 They abandon below those who are sightless and also the deaf (3).
 The doers of evil cross not over the path of Truth (4).⁶
 [rabhasa: with great speed, (2.10.4);
 mantavāḥ: thinkers;

⁴ सहस्रधारे अव ते समस्वरन् (1), दिवो नाके (2), मधुजिह्वा (3), असश्वतः (4),
 अस्य स्पृशो न नि मिषन्ति भूर्णयः (5), पदेपदे पाशिनः (6), सन्ति सेतवः (7)

⁵ पितुः मातुः अध्या ये समस्वरन् (1), कृचा शोचन्तः संदहन्तो अत्रातान् (2),
 इन्द्रद्विष्टामप्य धमन्ति मायया (3), त्वचमसिक्की भूमनो दिवस्परि (4)

⁶ प्रत्नात् मानात् अधि आ ये समस्वरन् (1), इलोकयन्त्रासो रभसस्य
 मन्तवः (2), अपे अनक्षासो बधिरा अहासत (3),
 कृतस्य पन्थां न तरन्ति दुष्कृतः (4)

Line 3: 'sightless' and 'deaf' are symbolic epithets, not physical; they refer to persons who have no vision and dont listen well.]

9.73.7:

The seers and thinkers extol the potent speech (*vāk*) (2), which is purifying and spread in a thousand streams (1). For these Soma rays, Maruts give swift impulsions (3). They are harmless scouts, true in movement (4), have right vision, are all-seeing (5).⁷

[*spasha*: scouts, (4.4.3);

svāñchah: *su-añchah*: true in movement, (7.10.3);

iñshirām: swift impulsions, (5.37.3)]

9.73.8:

(Soma) is the guardian of Truth (1).

(He is) strong-in-will who cannot be overcome (2).

He holds in his heart the thrice-purified Soma (3).

He, the knower, looks over all the planes (or worlds) (4).

He pierces the doers not following the law of working (5).⁸

[*karte*: doers of work]

9.73.9:

The thread of the Truth is stretched upto the purifier (1), on the tip of Varuna's tongue where he remains by his power (2). The heroes enjoy it by approaching it from all sides here (3), but one, not a lord of (his) action, steps down lower and lower (4).⁹

⁷ सहस्रधारे विस्ते पवित्र (1), आ वाचे पुनन्ति कवयौ मनीषिणः (2),
रुद्रासौ एषाम् इषिरासौ (3), अद्रुहः स्पशः स्वञ्चः (4), सुहृदौ नुचक्षसः (5)

⁸ कृतस्य गोपा (1), न दभाय सुक्रतुः (2), त्री ष पवित्रा हृदि अन्तरा दधे (3),
विद्वान् त्स विश्वा भुवनाभि पैश्यति (4),
अव अनुष्टान् विद्यति कर्ते अंत्रतान् (5)

⁹ कृतस्य तन्तुर्विततः पवित्र (1), आ जिह्वाया अग्ने वरुणस्य मायया (2),
धीराश्वित् तत् समिनक्षन्त आशता अत्रा (3), कर्तमवं पदाति अप्रभुः (4)

[*dhīra*: firm in understanding;
māya: the power of formation of Varuṇa;]

74. Soma unites himself with Actions

Rishi: Kakṣhivān Dairghatamasah

Metre: 1-7, 9, Jagatī; 8, Triṣṭup

9.74.1: A house of refuge with wideness

9.74.2: Soma is the supporter of all

9.74.3: Soma-food to one moving towards Truth

9.74.4: Immortality is born

9.74.5: Establishes the child in the lap of Aditi

9.74.6: Soma descends from the third world

9.74.7: Soma unites himself with excellent actions

9.74.8: Those desirous of gods urge him with their minds

9.74.9: You become rapturous after purification

9.74.1:

Born in the delight, he cries out (blissfully) like a child (1).

Powerful, luminous, moving in svar world, he is victorious (2).

For increasing the milk of knowledge (4),

you accompany the seed of things from heaven (3).

With right thinkings, we seek a house of refuge with wideness (5).¹

[*siśhāsatī*: victorious, (5.31.1); *sachate*: cling or accompany]

9.74.2:

The supporter of heaven, the prop (of everything) (1),

the Soma, widely extended, flows filling everywhere (2).

He has upheld together the great earth and heaven (3).

Enveloped in worship, the seer gives the impulsion for all (4).²

¹ शिशुर्न जातो अवं चक्रदत् वने (1), स्वर्यत् वाजी अंरुषः सिषासति (2),
 दिवो रेतसा सचते (3), पयोवृथा (4), तमीमहे सुमती शर्म सप्रथः (5)

² दिवो यः स्कम्भो धरुणः (1), सु आतत् आपूर्णो अंशुः पर्येति विश्वतः (2),
 सेमे मः रोदसी (3), यक्षदावृता समीचीने दाधार समिष्टः कविः (4)

[*yakṣhat*: to worship, (3.19.1);
ātata: extended, (6.2.6); *sam*: for all (S)]

9.74.3:

To one moving towards the Truth (3),
comes the great feast of the sweet well-prepared Soma food (1),
and the wide Ray-cows of Aditi, the mother infinity (2).
He is the lord of rains and of the shining Ray-cows (4).
(He is) the showerer of waters, the leader (5),
(has) the luminous word, is the increaser of things here (6).³
[*itah*: here; *psarah*: food or nourishment, (1.41.7), (9.2.2)]

9.74.4:

He milks from the heaven the shining milk that is like (his) self (1).
Immortality is born from the navel of Truth (2).
The great givers get together to please the Soma (3).
May the protective powers shower on the earth the energies (4).⁴
[*ava*: on earth; *hita*: stored (energies);
peravah: protectors (S), (occurs once)]

9.74.5:

Combining with the waves, Soma utters a cry (1).
He nourishes the human beings with his god-protecting (body) (2).
He establishes the child in the lap of the mother Aditi (3),
by which we obtain the successors and their extensions (4).⁵
[*tokam*, *tanayam*: (alt.) sons and grandsons;
pinvati: nourish, (7.5.8); *upastha*: lap;]

³ महि प्सरः सुकृतं सोम्यं मधूर्वी (1), गव्यूतिरदितेः (2), कृतं यते (3),
ईशो यो वृष्टेरित उम्पियो (4), वृषाऽपां नेता (5), य इतर्ज्ञतिः क्रग्मियः (6)

⁴ आत्मन्वन्नभौ दुहाते धृतं पर्य (1), कृतस्य नाभिरमृतं वि जायते (2),
समीचीनाः सुदानंवः प्रीणन्ति तं (3), नरो हितमवे मेहन्ति पेरवः (4)

⁵ अरावीत् अंशुः सचमान ऊर्मिणा (1), देवाव्यं मनुषे पिन्वति त्वचम् (2),
दधाति गर्भमदितेरुपस्थ्य आ (3), येन तोकं च तनयं च धामहे (4)

9.74.6:

The Soma is not stuck up and (comes) in thousand streams (1).
 May it descend with good progeny from the third world (2).
 The Soma with the four navel-centres hidden in the lower heaven (3),
 drips with light (5),
 and carries the offerings and the nectar (to the gods) (4).⁶
 [nābhah: navel-centres, chief points of support, (1.43.9);
 asaschataḥ: not stuck up, (1.13.6)]

9.74.7:

Soma assumes a white form when it is victorious (1).
 He is a great giver, powerful, knows the abundance (2).
 With his thoughts, Soma unites himself with excellent actions (3).
 He bursts asunder the water-carrying clouds from the heaven (4).⁷
 [sishāsati: see (9.74.1); bhūmanah: abundance, (6.71.2);
 shami: actions (S); abhi sachate: unites;]

9.74.8:

Like a conqueror, Soma approaches (3),
 the white vessel anointed with the (product of) Ray-cow (1),
 just like a war-horse eager for battle (2).
 Those desirous of gods urge him with their minds (4).
 He gives Ray-cows to Kakṣhīvan for a hundred winters (5).⁸
 [white vessel: pure body;
 sasavān: like a conqueror, (10.11.5)]

⁶ सुहसंधारे अवृत्ता असंश्वतः (1), तुतीयै सन्तु रजसि प्रजावतीः (2),

चतस्रो नाभो निहिता अवो दिवो (3), हृविः भरन्ति अमृतं (4), घृतश्वुतः (5)

⁷ शेतं रूपं कृणुते यत् सिधासति सोमौ (1), मीढवां असुरो वेद भूमनः (2),

धिया शमी सचते सेमभि प्रवद् (3), दिवस्कवन्ध्यम् अवं दर्षत् उद्रिण्यम् (4)

⁸ अर्धं शेतं कलशं गोभिरक्तं (1), कार्ष्णन्ना वाजी (2), अक्रमीत् ससुवान् (3),

आ हिन्विरे मनसा देवयन्तः (4), कक्षीवते शतहिमाय गोनाम् (5)

9.74.9:

O pure flowing Soma, before your essence joins the waters (1),
 You rush through the strainer of the net of sense life (2).
 After you are cleansed, you become rapturous for the seers (3).
 O pure-flowing Soma, become tasty for the drink by Indra (4).⁹

75. He is the Vast

Riṣhi: Kavī Bhārgavah
 Metre: Jagatī

9.75.1: He is the vast

9.75.2: Tongue of the Truth (*rtam*)

9.75.3: He cries down into the jar

9.75.4: Two mothers (earth and heaven)

9.75.5: Impel Indra to give his plenty

9.75.1:

Placed in delight he, the mighty one, flows (2,4),
 to the pleasant names, in which he increases (1,3,5).
 He, the all-seeing ascends the chariot of universal movement (7),
 (the chariot) of the vast Sun, he the vast (*bṛhan*) (6).¹
 [*yahvah*: mighty one, (10.110.3); *bṛhataḥ*: vast (Sun)]

⁹ अऽन्दिः सौम पपृचानस्य ते रसो (1), अव्यो वारं वि पवमान धावति (2),

स मृज्यमानः कुविभिः मदिन्तम् (3), स्वदस्वेन्द्राय पवमान पीतये (4)

¹ अभि प्रियाणि (1), पवते चनौहितो (2), नामानि (3), यहो अधि (4),

येपु वर्धते (5), आ सूर्यस्य बृहतो बृहन् (6),

अधि रथं विष्वश्रम् अरुहत् विचक्षणः (7)

9.75.2:

The beloved Soma flows with his tongue of the Truth (1).
 (He is the) speaker and lord of this thought and (is) invincible (2).
 The Son places the third hidden name of the Parents (3),
 in the luminous world of Heaven (4).²
 [priyam madhu: pleasant honey; the sweet and adorable Soma, the
 delight of existence; pitror: Parents, Heaven (mind) and Earth
 (matter);
 Third hidden name: There are three earths and three heavens; at the
 summit is the triply luminous world of heaven known as *svar*.
 It is described as, 'The Truth, The Right, The Vast', (*śatyam rtam
 bṛhat*); it is the world of the, 'vast sun' in (9.75.1); it is the triple
 back of the dawn (*tripṛśṭha ushasa*) in (9.75.3)]

9.75.3:

Breaking into light he cries down into the jars (*kalasha*) (1),
 guided by the powers, in the golden sheath (2).
 In him the milkings of the Truth cry out (in bliss) (the chant) (3),
 he shines wide on the triple back of the Dawn (4).³
 [*kalasha*: jar in which the Soma juice is kept in the rite. It symbolises
 the human body which stores the Soma-delight generated by
 conscious work.
nṛbhiḥ: The word *nṛ* seems to have meant originally active, swift or
 strong, as in the words *nṛmṇa*, strength, *nṛtamo nṛṇām* (1.77.4), most
 puissant of powers. In Veda, it is applied to the gods as the male
 powers or *puruṣhās* presiding over the energies of nature, as opposed
 to the female powers, known as *gnāh*, *gnāvah*.]

² कृतस्य जिह्वा पंचते मधुं प्रियं (1), वक्ता पतिर्थियो अस्या अदाभ्यः (2),
 दधाति पुत्रः पित्रोरपीच्यं नामं तृतीयम् (3), अधि रोचने दिवः (4)

³ अव द्युतानः कलशां अचिक्रदत् (1), नृभिर्येमानः कोश आ हिरण्ययै (2),
 अभीमृतस्य दोहना अनूष्टा (3), अधि त्रिपृष्ठ उषसो वि राजति (4)

9.75.4:

Pressed out by the stones (1),
 placed in delight by the thoughts (2),
 pure, working to shine out the two mothers, (Earth and Heaven) (3),
 he runs evenly through the purifier (4).
 His stream of honey goes on increasing day by day (5).⁴

[Line 4: Soma the raw delight runs evenly through the sense-mind and thus is purified. For simplicity we have rendered, 'romāpi avyā' (hairs of sheep) as purifier. The purifier or strainer in which the Soma juice (in the rite) is purified is made of the fleece of the ewe (female sheep, *avi*). Indra is the ram. Hence Ewe must be an energy of Indra, probably the divinised sense-mind (*indriyam*). (SA)]

9.75.5:

Race everywhere, O Soma, for our happiness (1).

Purified by men, clothe yourself with the mixings (2).

With those your raptures that are smiting and wide-extended (3),
 impel Indra to give his plenty (4).⁵ (SA, SV, P. 541)

[*āshiram*: infusions, mixings; in the rite, Soma juice is mixed with milk and other ingredients. Symbolically, milk denotes the rays of knowledge;

āhanasah: smiting, (10.125.2)]

⁴ अद्विभिः सुतो (1), मृतिभिश्चनौहितः (2), प्ररोचयन् रोदसी मातरा शुचिः (3), रोमाण्यव्या सुमया वि धावति (4), मधोधरा पिन्चमाना दिवेदिवे (5)

⁵ परि सोम् प्र धन्वा स्वस्तये (1), नृभिः पुनानो अभि वासय आशिरम् (2), ये ते मदा आहुनसो विहायसस्तेभिः (3), इन्द्रै चोदय दातवे मधम् (4)

76. He is apt for Work

Riṣhi: Kavīḥ Bhārgavāḥ

Metre: Jagatī

9.76.1: He is apt for work

9.76.2: Those desirous of work

9.76.3: Create plenitude by our thought

9.76.4: He is the father of thoughts and seer-wisdoms

9.76.5: You stay in the lap of waters

9.76.1:

Soma, the upholder of all, flows from the heaven (1).

He is apt for work, is the essence, the discernment of gods (2).

All human beings and gods rejoice in him (3).

He is shining like a horse, let loose by charioteers (4).

He easily restores his massive strength in the rivers (5).¹

[sv (558, 1228); (variant);

kṛtvyah: apt for work, (6.2.8); *anumādyasya*: one to be rejoiced in]

9.76.2:

Like heroes he carries the weapon in his arms (1).

Seeking the Ray-cows in his chariot, he moves to *svar* (2).

The thinkers, and those desirous of work (4,6),

are united with the inspiring Soma (5).

Soma impels the strength of Indra (3).²

[*siśhāsan*: *sisāsan*: moves, (5.31.1); *ajyate*: united, (3.17.1);

hinvānah: illumining, inspiring, (7.10.1);

gavishṭiṣhu: *go-iṣṭiṣhu*: search for Ray-cows, (1.36.8);]

¹ धर्ता दिवः पवते (1), कृत्व्यो रसो दक्षो देवानाम् (2), अनुमायो नृभिः (3), हरिः सृजानो अत्यो न सत्वभिः (4), वृथा पाजांसि कृषुषे नदीष्वा (5)

² शरो न धंत् आयुधा गभस्त्योः (1), स्वः सिषासन् रथिरो गविष्टिषु (2), इन्द्रस्य शुष्मम् ईरयन् (3), अप्स्युभिः (4), इन्दुः हिन्दानो अज्यते (5), मनीषिभिः (6)

9.76.3:

Being strengthened (2),
 the pure-flowing Soma enters the insides of Indra in waves (1,3).
 (O Soma) nourish us (by milking) the Heaven and Earth (4,6),
 just as the lightning (milks) the clouds (5).
 By your thought, create for us the plenitude day after day (7).³

9.76.4:

Soma, the king of all, having the vision of the Sun-world flows (1),
 desiring the thought of the Truth, beyond that of riśhis (2).
 He is purified by the rays of sun (3).
 He is the father of thoughts (4),
 and possessor of seer-wisdoms unequalled (by others) (5).⁴
 [asama: unequalled;
 riśhiṣhāt: beyond Riśhis (S); (occurs once)]

9.76.5:

O mighty one, you stay in the lap of waters singing a chant (3).
 You speedily enter (the purifying) sheath (2),
 just like a bull among cows (1).
 O most rapturous one, you flow to Indra (4).
 With your protection, we become victorious in battles (5).⁵

³ इन्द्रस्य सोम पवमान उर्मिणा (1), तविष्यमाणो (2), जठरेष्वा विश (3),
 प्रणः पिन्व (4), विद्युत् अभ्रेव (5), रोदसी (6),
 धिया न वाजाँ उप मासि शश्वतः (7)

⁴ विश्वस्य राजा पवते स्वर्वद्वी (1), ऋतस्य धीतिम् ऋषिषाद् अवीवशत् (2),
 यः सूर्यस्यासिरेण मृज्यते (3), पिता मंतीनाम् (4), असंमष्टकाव्यः (5)

⁵ वृषेव यूथा (1), परि कोशम् अर्वसि (2), अपाम् उपस्थै वृषभः कनिक्रदत् (3),
 स इन्द्राय पवसे मत्सूरिन्तमो (4), यथा जेषाम समिथे त्वोत्तयः (5)

77. Bird brings Soma

Riṣhi: Kavīḥ Bhārgavāḥ

Metre: Jagatī

9.77.1: The cows of Truth release the light

9.77.2: The bird brings the Soma from Heaven

9.77.3: Somās are beautiful

9.77.4: He establishes a child in the abode of Agni

9.77.5: Being skilful in works, creates all

9.77.1:

(Soma) has a form of Indra's Vajra, most beautiful (2).

He, the most sweet, cries out in the sheath (1).

The cows of Truth with perfect milk release the Light (3).

The cows with sweet milk arrive (4).¹

[SV (556);

vāshrāḥ: lowing cows, the Ray-cows voicing the Truth;

dhenavāḥ: milch-cow;]

9.77.2:

The hawk impelled (by his mother) brought the Soma (3),
from the heaven crossing the worlds (2,4).

Hence Soma flows from ancient times (in this world) (1).

Trembling and fearful of the arrow of Kṛṣṇa (6,8),

(the bird) with one-pointed mind brings the sweet-Soma (5,7).²

[mathāyan: snatched; kṛṣṇa is regarded as the protector of Soma
who wanted to prevent the snatching of Soma by the bird. For more
details, see the essay (ix), 'The Legend of Soma and the Falcon'.]

¹ एष प्र कोशे मधुमाँ अचिक्रदत् (1), इन्द्रस्य कज्ज्ञो वपुषो वपुष्टरः (2),
अभीम् कृतस्य सुदुधा घृतश्चतो वाशा (3), अर्षन्ति पर्यसा इव धेनवः: (4)

² स पूर्व्यः पवते (1), यं दिवस्परि (2), इयेनो मथायत् इपितः (3),
तिरो रजः: (4), स मध्य आ युवते (5), वैविजान् इत् कृशानोः अस्तुः (6),
मनुसाह (7), विभ्युषा (8)

9.77.3:

May the Soma (prepared) earlier and later (1),
 flow giving us the great plenitude and the Ray-cows (2).
 (The Somās) accept every offering and prayer (4).
 They are beautiful and pleasing for sight like women (3).³

9.77.4:

Knowing those desiring to slay us, may Indu slay them (1),
 with a one-pointed mind (2).

He is praised by many (8).

Staying in the abode of Agni, he establishes a child (4).

He flows to the stall of Ray-cows with much milk (5).⁴

[*urubjam*: with much milk (S), (occurs once);

satrāchā manasā: concentrated mind, (7.100.1);

arshati: to flow (occurs mainly in Mandala 9)]

9.77.5:

He creates everything being skilful in works (1,3),

(He) is the essence, great, unassailable Varuṇa (4).

For the sake of persons moving everywhere (5),

Soma flows to them from heaven (2).

Soma helps friends in their battle against hostiles (6).

The master of sacrifice, desirous of showering gifts, roars (7,9),
 like a horse amidst a herd of mares (8).⁵

[*vijaneshu*: battle, (1.51.15); Varuna: Master of Infinity]

³ ते नः पूर्वांसु उपरासु इन्दवो (1), मः हे वाजाय धन्वन्तु गोमते (2),
 ईक्षेण्यासो अुह्यो न चारवो (3), ब्रह्मब्रह्म ये जुजुषुः हुविहैविः (4)

⁴ अयं नौ विद्वान् वनवत् वनुष्यत इन्दुः (1), सुत्राचा मनसा (2), पुरुषुतः (3),
 इनस्य यः सदने गर्भमादुधे (4), गवाम् उरुब्जम् अभ्यर्थति ब्रुजम् (5)

⁵ चक्रिः (1), दिवः पवते (2), कृत्यो (3), रसो महां अदृष्यो वर्णणो (4),
 हुरुक् युते (5), असावि मित्रो वृजनेषु (6), युज्जियो (7), अत्यो न युथे (8),
 वृष्युः कनिक्रदत् (9)

78. Many are his Paths, the Conqueror

Rishi: Kavīh Bhārgavah

Metre: Jagatī, (12,4)

9.78.1: Clad in waters, he aspires to the hymns

9.78.2: Many are his paths

9.78.3: Apsarās and Thinkers

9.78.4: Soma is the Conqueror

9.78.5: Soma is desirous of us

9.78.1:

The king flows, creating the word (1).

Clad in the waters, he aspires to the hymns (2).

The impurities (in Soma) are captured by the net of sense-mind (3).

Pure and well-done, he goes to the gods (4).¹

[*aviḥ tānvā*: sheep's fleece, the net of sense-mind, (purifier);

iyakṣhati: aspires, (10.11.6)]

9.78.2:

The (divine) powers prepare the Soma for the sake of Indra (1).

The seer, all-seeing Soma joins with the waves in the delight (2).

Many are the paths for you to flow (3).

Thousands are the luminous (streams of) life-energy (4),

ready to take their seats in the vessel (body) (5).²

¹ प्र राजा वाचं जनयन् असिष्यदत् (1), अपो वसानो झूमि गा इयक्षति (2),
गृभ्णाति रिप्रम् अविः अस्य तान्वा (3),
शुद्धो देवानामुप याति निष्कृतम् (4)

² इन्द्राय सोमं परि षिच्यसे नृभिः (1), नुचक्षा ऊर्मिः कुविः अज्यसे वनै (2),
एवीर्हि ते सूतयः सन्ति यातवे (3), सुहस्त्रमश्चा हरयः (4), चमूषदः (5)

9.78.3:

The *apsarās* and the thinkers seated in the (midworld) ocean (1),
at its border, go to the wise Soma (2).
They urge him to conquer the dwellings (of the hostiles) (3).
They beg happiness from the undecaying pure-flowing Soma (4).³
[*sakṣhaṇim*: see (9.71.4); conquer (with your grace), (KS) (1.111.3);
apsara: those who move in waters, (10.123.5), not the beings
mentioned in the Purāṇas.]

9.78.4:

Soma conquers the Ray-cows, he wins the chariots (1),
(wins) gold and even heaven (2);
he, the conqueror of the waters, flows pure (3),
(is) the conqueror of thousands (4).

The gods have created the Soma for drinking (5).
(The Soma is) flowing rapturous, most tasty (6),
(is) the cause of happiness, in dawn-red drops (7).⁴
[*drapsa*: derived from *dru*, usually indicates movement; here it is
flying drops, (1.14.4), (1.64.2)]

9.78.5:

O pure Soma, being desirous of us (1),
flow to us granting the true riches (2).
Kill the foes whether near or far off (3).
Prepare fearless paths for our Ray-cows (4).⁵

³ रामुद्रिया अप्सरसो मनीषिणमासीना (1), अन्तरभि सोममक्षरन् (2),
ता इ हिन्वन्ति हुम्यस्य सुक्षणिं (3), याचन्ते सुम्पं पवमानमक्षितम् (4)

⁴ गोजित्: रोमौ रथजित् (1), हिरण्यजित् स्वः जित् (2), अव्जित् पवते (3),
राहस्यजित् (4), यं देवासः चक्रिरे पीतये (5), मदुं स्वादिष्ठं (6),
द्रुप्तमन्तरुनं नंयोभुवम् (7)

⁵ एतानि रामु वर्मानो अस्मयुः (1), सूत्यानि कृष्णवन् द्रविणानि अर्थसि (2),
जुहि शानुम् अन्तिके दूरके च (3), य उर्वी गव्यूतिम् अभयं च नस्कृधि (4)

79. You have a Perfect Form

Rishi: Kavī Bhārgavāḥ

Metre: Jagatī

9.79.1: The impulsions of non-givers

9.79.2: To have riches all the time

9.79.3: Destroys those who cause calamities

9.79.4: You climb to the peaks of earth

9.79.5: You, gracious, have a perfect form

9.79.1:

May the out-pressed Soma-delight (2),
luminous, go to the vast heaven (3).

(May it) spontaneously rush to us (1).

May the impulsions of non-givers be not fruitful (4).

May our foes be destroyed (5),

May our thoughts win (6).¹

[SV (555), (variant); (ashnāna, deveśhu in SV; nashanna, diveśhu in RV); sanishanta: to win; achodasah: spontaneously, (not impelled)]

9.79.2:

May the delight-dripping Soma flow to us (giving) riches (1,2).

May we overcome foes by its steed-energies (3).

Crossing all the obstacles of the human beings (4),
may we be able to have riches all the time (5).²

[junīmasi: overcome (foes) (S), (occurs once)]

¹ अचोदसौ नो धन्वन्तु (1), इन्द्रः प्र सुवानासौ (2), बृहत् दिवेषु हरयः (3),
वि च नशन् नः इषो अरातयो (4), अर्यो नशन्त् (5), सनिषन्त नो धियः (6)

² प्र णौ धन्वन्तु इन्द्रो मद्व्युतो (1), धनो वा (2),

येभिः अर्वतो जुनीमसि (3), तिरो मर्तस्य कस्य चित् परिहृतिं (4),

वयं धनानि विश्वधा भरेमहि (5)

9.79.3:

He is the destroyer of his foes (1);
 he is the tearer of the foes of others (his devotees) (2).
 The pure-flowing Soma destroys those who bring calamity (4),
 just as thirst overcomes one in a desert (3).³
 [duḥ-ādhyah: those who bring calamity, (8.71.7);
 arātyah: hostile-forces, (5.2.6)]

9.79.4:

The supreme Soma, the navel of heaven, receives (the offering) (1).
 On being cast, you climb to the peaks of earth (2).
 The stones eat you (and release you) to the purifier (3).
 The thinkers milk you in the water with their hands (4).⁴
 [ruruhuh: ascend, (5.7.5);
 Line 2: kshipah: being thrown, being cast, being released]

9.79.5:

(O Soma), you are gracious and have a perfect form (1).
 The supreme powers impel the glories of the Soma-essence (2).
 Pure flowing Soma, you destroy those who repeatedly revile us (3).
 Let the powerful, dear and rapturous (Soma) manifest to us (4).⁵
 [abhishriyah: glories, (10.66.8); tunje: impulsion, (1.7.7);
 subhvam: gracious, (5.41.13);
 āvih: manifestation, (4.4.5); to protect;]

³ उत स्वस्या अरात्या अरिः (1), हि ष उतान्यस्या अरात्या वृको हि षः (2),
 धन्वन् न तृष्णा समरीत् (3), ताँ अभि सोमं जुहि पंवमान दुराध्यः (4)

⁴ दिवि ते नाभा पर्मो य आददे (1), पृथिव्यास्ते रुद्धुः सानवि क्षिपः (2),
 अद्रयः त्वा बप्सति गोरधि त्वचि (3), अप्सु त्वा हस्तैः दुद्धुः मनीषिणः (4)

⁵ एवा त इन्दो सुभवं सुपेशसं (1), रसं तुजन्ति प्रथमा अभिश्रियः (2),
 निर्दैनिदं पवमान् नि तारिष (3), आविस्ते शुष्मो भवतु प्रियो मदः (4)

80. Soma increases Life-span and Inspiration

Rishi: Vasuḥ Bhāradvājah

Metre: Jagati

9.80.1: Soma and Bṛhaspati

9.80.2: Increases the inspiration and life-span

9.80.3: He is of perfect form with inspired knowledge

9.80.4: The ten light-throwers milk you

9.80.5: You go like waves of water to all gods

9.80.1:

The streams of Soma, strong in vision, flow purifying (1).
 By Truth, Soma calls the gods above heaven (2),
 Soma shines very bright by the thunder of Bṛhaspati (3),
 Our Soma pressings pervade like the ocean (4).¹
 [ravathah: the sound which destroys demons, (1.100.13);
 havam: to call, (in many mantrās)]

9.80.2:

O lord of plenitude, the unslayable (Ray-cows) praise (you) (1).
 O luminous one, you ascend to your impregnable abode (2).
 O Soma, you are the showerer, rapturous and flow to Indra (4).
 You increase the great inspiration and lifespan of the opulent (3).²
 [ayah-hatam: impregnable, (9.1.2)]

¹ सोमस्य धारा पवते नुचक्षस (1), क्रतेन देवान् हवते दिवस्परि (2),
 बृहस्पते रवथेना वि दिवुते (3), समुद्रासो न सवनानि विवच्चुः (4)

² यं त्वा वाजिन् अङ्ग्या अङ्ग्यनूषुत (1), अयोहतं योनिमा रौहसि धुमान् (2),
 मधोनुमायुः प्रतिरन् महि श्रव (3), इन्द्राय सोम पवसे वृषा मदः (4)

9.80.3:

Soma flows into the insides of Indra (1).
 Soma is most rapturous, clad in strength (2).
 He is of perfect form, one with inspired knowledge (3).
 He extends himself to be in the front of all the worlds (4).
 The luminous one, showerer, playfully flows like a steed (5).³
 [papratha: extends (himself), widens, (5.38.2);
 kukṣhā: belly, insides of (Indra);
 sumangalah: one of perfect-form, (2.42.1)]

9.80.4:

The leaders, the gods, and the ten light-throwers milk you (1,3,5),
 who is most sweet and is in thousand streams (2,4).
 With the stones, the cosmic powers impel and release you (6).
 O conqueror of a thousand, may you flow to All-gods (7).⁴
 [kṣhipah: those who throw the light, (9.79.4)
 prachyutah: to impel, (8);]

9.80.5:

The skilful ten powers who throw light (1,5),
 milk you by the press-stones amidst the waters (energies) (3,5).
 You are rapturous and mighty (2,4).
 O pure-flowing Soma, like the waves of a river, you go (7),
 to Indra and the divine persons to make them rapturous (6).⁵

³ एन्द्रस्य कुक्षा पंवते (1), मुदिन्तम् ऊर्जं वसानुः (2), श्रवसे सुमङ्गलः (3), प्रत्यङ् स विश्वा भुवनाभि पंप्रथे (4); क्रीलुन् हरिः अत्यः स्यन्दते वृषा (5)

⁴ तं त्वा देवेभ्यो (1), मधुमत्तम् (2), नरः (3), सहस्रधारं (4), दुहते दश शिष्ठः (5), नृभिः सोम प्रच्युतो ग्रावभिः सुतो (6), विश्वान् देवां आ पंवस्वा सहस्रजित् (7)

⁵ तं त्वा हस्तिनो (1), मधुमन्तम् (2), अद्रिभिः दुहन्ति अप्सु (3), पूर्जनं (4), दश शिष्ठः (5), इन्द्रैं सोम मादयन् दैव्यं जनं (6), रित्योः इव उर्भिः पंवमानो अर्षसि (7)

81. Two-fold birth of Gods

Riṣhi: Vasuḥ Bhāradvājah

9.81.1: Soma of perfect form

9.81.2: Two-fold birth of gods

9.81.3: Teach us about perfect knowledge

9.81.4: Great givers and well-governing Sarasvati

9.81.5: All the gods take pleasure in Soma

Metre: 1-4, Jagatī; 5, Triṣṭup

9.81.1:

The waves of the pure-flowing Soma of perfect form (1,3),
go to the inner abode of Indra (2).

The pressed Soma mixed with the curds (4,7),
and other glories of Ray-cow (5),
makes the hero highly rapturous and bounteous to giver (6).¹
[*supeshasah*: perfect-in-form, (5.57.4);
dadhnā: curds]

9.81.2:

The Soma, the showerer, flows to the vessels (1,3),
like a load-bearing horse gracefully moving (2).

Soma knows the two-fold birth of the gods (4),
who come to the yajna from there (heaven) and here (5).²
[*raghu*: has the meaning 'swift' in many places;
raghu-vartani: lightly-moving (5).]

¹ प्र सोमस्य पवमानस्य ऊर्मये (1), इन्द्रस्य यन्ति जठरे (2), सुपेशासः (3),
दग्धा यदीम् उभीता (4), यशस्सा गवां (5),
दुनाय शूरम् उत् अमन्दिषुः (6), सुताः (7)

² अच्छा हि सोमः कलशां असिष्यदत् (1), अत्यो न बोल्हा रुघुवर्तनिः (2),
वृषां (3), अर्था देवानाम् उभयस्य जन्मनो विद्धाँ (4),
अंशोति अमुत इतश्च यत् (5)

9.81.3:

O pure-flowing Soma, make the riches (spread) everywhere (1).
 O delight, opulent one, become the giver of great riches (2).
 O founder of our growth to wideness, shining one (4),
 teach us about the perfect-knowledge (3,5).
 Do not send our acquisitions far away (6).³
 [gayam: acquisition, (5.10.3); vasave: shining one, (5.3.12);
 suchetanā: perfect in knowledge, (5.65.3);
 rādhasaḥ: riches, (6.4.7), achievements, (10.140.5);
 vayah-dhah: line 4 as in (2.3.9);]

9.81.4:

O pure Soma, may the great givers, Pūshan (1),
 Mitra, Varuṇa of one mind come to us (2);
 Bṛhaspati, Maruts, Vāyu, Ashvins, Tvaṣṭṛā, Savitā (3),
 and the well-governing Sarasvati (come to us) (4).⁴
 [suyamā: well-governed, (5.28.3)]

9.81.5:

The all-pervading Heaven and Earth, the gods, Aryaman (1),
 Aditi, Vidhatar, Bhaga, praised by gods and men (2),
 the wide midworld, the All-gods (3),
 take pleasure in the pure-flowing Soma (4).⁵
 [Bhaga: see (9.109.13)]

³ आ नः सोम् पवमानः किरा वसु (1), इन्द्रो भव मधवा राधसो महः (2),
 शिक्षा (3), वयोधो वसवे (4), सु चेतुना (5),
 मा नो गयम् अरे अस्मत् परा सिचः (6)

⁴ आ नः पूषा पवमानः सुरातयौ (1), मित्रो गच्छन्तु वरुणः सजोषसः (2),
 बृहस्पतिमरुतौ वायुरधिना त्वष्टा सविता (3), सुयमा सरस्वती (4)

⁵ उभे द्यावा पृथिवी विश्वमिन्वे अर्यमा देवो (1), अदितिर्विधाता
 भगो नृशंस (2), उरु अन्तरिक्षं विश्वे देवाः (3), पवमानं जुषन्त (4)

82. May we live for you

Rishi: Vasuḥ Bhāradvājaḥ

Metre: Jagatī

9.82.1: Seated in the abode of light

9.82.2: Happiness which destroys our stumbling

9.82.3: Resides in the peaks of the navel of earth

9.82.4: May we live for you .

9.82.5: Grant a happy path to us, the moderns

9.82.1:

The pressed out Soma is luminous and a showerer (of energies) (1).
He, mighty as a king, goes forth sounding like a Ray-cow (2).
He becomes purified going through the covers of sense-life (3).
He is seated in the abode of light like a hawk (4).¹

[sv (562, 1316);]

[yoni: seat, abode]

9.82.2:

O seer, you go to the mighty creator (1).

Like a clean horse, you go to the gain of plenitude (2).

O Soma, give us happiness by destroying our evils or stumbling (3).

With the robe of light, you go around with perfect shape (4).²

[vedhasaḥ: ordainer of works, (6.16.22); creator, (3.10.5);

māhinam: mighty;]

¹ असाधि सोमो अरुषो वृषा हरी (1), राजेव दुस्मो अभि गा अचिक्रदत् (2), पुनानो वारम् पर्येति अव्यर्य (3), श्येनो न योनिं घृतवन्तम् आसदम् (4)

² कृविः वैधस्या पर्येषि माहिनम् (1), अत्यो न मुष्टो अभि वाजमर्षसि (2), अप्सेधन् दुरिता सौम मृळ्य (3), घृतं वसानः परि यासि निर्णिजम् (4)

9.82.3:

The winged and mighty (Soma) whose father is Parjanya (1),
 establishes his residence on the peaks in the navel of earth (2).
 The sisters, the waters, flow to the Ray-cows (3).

He joins with the stones in his advent in the pilgrim-journey (4).³

9.82.4:

As a wife to her husband, you grant happiness (to the seeker) (1).

O son of Pajra, listen to me, I declare to you (2).

In the midst of our praises, move around (us) (3),
 so that we may live for you perfectly (4).

O faultless one, be conscious in the struggle (against foes) (5).⁴

[*jīvase*: so that we may live for you, (1.37.15);

vṛjana: struggle, (6.11.6); crooked things, (5.12.5);]

9.82.5:

O Invincible, in ancient times, in hundred and thousands (1),
 you gave the plenty, O Indu (2).

Now flow for the moderns also, granting happy path (3).

The waters cling to your laws of workings (4).⁵

[*pari-ayāḥ*: to move (S), (occurs once);

amṛdhrāḥ: invincible, (5.43.13);]

³ पूर्जन्यः पिता महिषस्य पूर्णिनो (1), नाभा पृथिव्या गिरिषु क्षयं दधे (2),
 स्वसार आपौ अभि गा उतासरेन् (3), सं ग्रावंभिः नसते वीते अध्यरे (4)

⁴ जायेव पत्यौ अधि शेव मंहसे (1), पञ्चाया गर्भ शृणुहि ब्रवीमि ते (2),
 अन्तर्वर्णीषु प्र चरा (3), सु जीवसे (4), अनिन्यो वृजनै सोम जागृहि (5)

⁵ यथा पूर्वेभ्यः शतसा अमृद्रः सहस्रसाः (1), पूर्यसा वार्जमिन्दो (2),
 एवा पवस्व सुविताय नव्यसे (3), तर्व ब्रतमन्वापः सचन्ते (4)

83. Unripe one Tastes not the Delight

Rishi: Pavitraḥ Āngirasaḥ

Metre: Jagatī

9.83.1: The unripe one tastes not the delight

9.83.2: He ascends by conscious heart

9.83.3: Forming knowledge (*māyā*)

9.83.4: Those utterly perfected in works

9.83.5: Conquer the vast knowledge

9.83.1:

Wide spread out for you is the purifier (1),

O Master of the soul (*brahmaṇaśpati*) (2).

Manifesting in the creature, you pervade all his members (3).

He tastes not that delight (5),

who is unripe and whose body has not suffered in the heat (4).

They alone are able to bear that (delight) and enjoy it (7),

who have been rendered mature (by the flame) (6).¹

[This mantra indicates the importance of practicing purity in life before beginning any serious spiritual practice. Otherwise their bodies may break like an unbaked jar.

pavitram: in the rite, it is the strainer or the purifying sieve. It is the symbol of the mind enlightened by knowledge or the enlightened conscious heart.

brahmaṇaśpati: master of soul; same as Bṛhaspati and Gaṇapati;

prabhu: becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. The related word *vibhu* means, 'coming into existence pervasively'. (SA)

āma: delight; *śṛtāsa*: one rendered mature (by Agni), (10.16.1)

¹ पवित्रं ते विततं (1), ब्रह्मणस्यते (2), प्रभुर्गत्राणि पर्यैषि विश्वतः (3),
अत्सतनुः (4), न तदाभ्यो अश्वनुते (5), शृतास इत् (6), वहन्तः तत् समाशत (7)

The imagery in this mantra closely follows the physical facts of the purifying of the Soma-juice and its pouring into the jar. The strainer or purifying instrument spread out in the seat of heaven seems to be the mind enlightened by knowledge (*chetas*); the human system is the jar. Soma in this mantra is addressed as Brahmanaspati, master of the creative word. Soma, the lord of Ānanda, is the true creator who possesses the soul and brings out of it a divine creation. This feature is mentioned elsewhere in RV (9.96.5).

After straining, the Soma-juice which is turned into Ānanda comes pouring into all the members of the human system as into a jar and flows through all of them completely in their every part. So all the physical system becomes full of the touch and exultation of the divine Ānanda.

But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight. The physical system of the man must have been prepared by suffering and conquering all the torturing heats of life so that the body can withstand the intake of Soma-delight. (SA, SV p. 343)]

9.83.2:

The strainer through which the heat of him is purified (1),
is spread out in the seat of Heaven (2).

Its threads shine out and stand extended (3).

His swift (ecstasies), foster (the mind and body) of their purifier (4).
He ascends to the high level of Heaven (5),
by the conscious (heart) (6).²

[*avanti*: to foster and increase;
pavitāram: of their purifier, (SA)]

² तपौष्यवित्रौ (1), विततं दिवस्पदे (2), शोचन्तो अस्य तन्तवो व्यस्थिरन् (3),
अवन्त्यस्य पवीतारम् आशवौ (4), दिवस्पृष्टमधि तिष्ठन्ति (5), चेतसा (6)

9.83.3:

This is the supreme dappled Bull (2),
 that makes the Dawns to shine out (1),
 (This is) the Male that bears the worlds of the becoming (3),
 and seeks the plenitude (4).

The Fathers who had the forming knowledge made a form of him (5),
 by that power of knowledge (*māyayā*) which is his (6).

Strong in vision, the fathers set him within as a child to be born (7).³
 [SV (596, 877); *agriya*: supreme;

māyaya: by the power of knowledge; *mamire*: made a form;
mayāvinah: those who have the forming knowledge;

In RV (9.83.1), the Rishi has spoken of Soma in his impersonal manifestation, as the Ānanda or delight of divine existence in the human being's conscious experience. In this verse, Soma appears as the Supreme personality, the high and universal deva. He, the supreme dappled Bull, makes the Dawns to shine. 'Dappled' signifies the variety in his manifestation. Soma is the first Dappled Bull, the generator of the world of the becoming since everything proceeds from his delight or Ānanda, as stated in RV (9.96.5). He makes the Dawns to shine out—the dawns of illumination, mothers of the radiant herds of the Sun. He seeks the plenitude (line 4), that is to say the fullness of being, force, consciousness, the plenty of the godhead which is a condition of the divine delight.

pitārah: They are in 2 classes namely a class of deities including the divine Āngirasa seers, and the human ancestors, (*pitaro manuṣhyāḥ*, (4.1.13)). The fathers, (second type) are the ancient rishis who discovered the way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race. They are working in man for his attainment of immortality. They have

³ अस्तरुचत् उषसः (1), पृश्निरग्निय (2), उक्षा विभर्ति भुवनानि (3),
 वाज्युः (4), मायाविनो ममिरे (5), अस्य मायया (6),
 नुचक्षसः पितरो गर्भमा दयुः (7)

received the divine vision (*nṛchakṣhaḥ*) by which they can go behind the physical and mental consciousness (*rodasi*) to the vast truth and bliss. (SA)]

9.83.4:

As the Gandharva he guards his true seat (1).
 As the supreme and wonderful One (3),
 he keeps the births of the gods (2).
 The lord of the inner setting (5),
 seizes the enemy within by means of subtle powers (4).
 Those who are utterly perfected in works (6),
 taste the enjoyment of his honey-sweetness (7).⁴
 [Gandharva: the Lord of the hosts of delight;
 Soma is identified with Gandharva; see (9.86.36)
nidhayā: inner setting (SA); the subtle ropes (S).]

9.83.5:

In you is the food (or offering), you are that divine food (1),
 you are the vast, the divine home (2).
 Wearing heaven as a robe (3),
 you encompass the march of the sacrifice (4).
 O King, your chariot is your enlightened and conscious heart (5),
 with it you ascend to the plenitude (6).
 With your thousand burning brilliances (7),
 you conquer the vast knowledge (of the immortal state) (8).⁵
 [pavitra: purifying sieve in the rite; the purified and enlightened heart.]

⁴ गृन्थर्वः इत्था पदमस्य रक्षति (1), पाति देवानां जनिमानि (2),
 अद्भुतः (3), गुभ्याति रिपुं निधया (4), निधापतिः (5),
 सुकृत्तमा (6), मधुनः भक्षमाशत (7)

⁵ हुविर्विष्मो (1), महि सद्य दैव्यं (2), नभो वसानः (3),
 परि यासि अध्वरम् (4), राजा पवित्ररथो (5), वाजमारुहः (6),
 सहस्रभृष्टिः (7), जयसि श्रवो बृहत् (8)

84. Soma flows by seer-wisdoms

Riṣhi: Prajāpatih Vāchyah
Metre: Jagati

9.84.1: Create the Supreme good for us

9.84.2: Soma pervades all the worlds

9.84.3: Soma is created by Sun amidst plants

9.84.4: He places the heart of Indra in humans

9.84.5: He flows by seer-wisdoms

9.84.1:

O wide-seeing one, who causes rapture in gods, flow forth (1), with the waters, to Indra, Varuṇa and Vāyu (2).

Create new for us the happiness and the supreme good (3).

Call the divine persons into the wide-dwelling (4).¹

[*urukṣhitau*: wide-dwelling, (7.100.4);

variva: supreme good, (5.29.11);

svastimataḥ: full of happiness, indestructible, (1.90.5)]

9.84.2:

The immortal Soma stands above the worlds (1).

He goes around all of them (2).

Approaching them, he binds them and spreads them out (3).

Soma clings to (or pervades them) just as Sun clings to dawn (4).²

[*abhiṣṭaya*: approaching them, (2.34.14);

siṣhakti: to cling, pervade, (5.73.8)]

¹ परस्व देवमादनो विचर्षणः (1), अप्सा इन्द्राय चरुप्पम् वृयवै (2),

कुधि नौ अद्य वरिवः स्वस्तिमत् (3), उरुक्षितौ गृणीहि दैव्यं जनम् (4)

² आ यस्तस्थौ भुवनानि अमत्यौ (1), विश्वानि सोमः परि तानि अर्षति (2),

कुण्वन् संचृतं विचृतम् अभिष्टय (3), इन्दुः सिषक्ति उषसं न सूर्यः (4)

9.84.3:

By the (Sun's) rays Soma is created amidst the plants (1),
for the happiness of gods (2).

He impels (human beings) to the proximity of riches (3).

When pressed out, Soma flows in luminous streams (4),
giving rapture to Indra and the divine persons (5).³

[*upā-vasuh*: proximity to riches, (6.56.6);

iṣhayān: one who impels; giver of impulse for progress, (6.1.2)]

9.84.4:

Soma, the conqueror of thousands, flows (1),
urging the speech with swift impulsions (2).

(He is) the waker in the dawn (3).

With Vāyu, he sends forth the (bottom) ocean upward (4).

He places the heart of Indra in the human beings (5).⁴

[*kalasha*: vessels, human beings]

9.84.5:

By their thoughts the Ray-cows mix Soma with their milk (1,3).
He (Soma) is the increaser of milk (2),

and the knower of the Sun-world (4).

He, the conqueror of wealth flows by the seer-wisdoms (5,7);

He is the essence, effective, illumined, the seer (6),
and the heavenly delight (8).⁵

[*svar-chanāḥ*: heavenly delight (occurs once)]

³ आ यो गोभिः सूज्यत् ओषधीषु (1), आ देवानां सुप्त (2),
इषयन् उपावसुः (3), आ विद्युता पवते धारया सृत (4),
इन्द्रं सोमौ मादयन् दैव्यं जनम् (5)

⁴ एष स्य सोमः पवते सहस्रजित् (1), हिन्द्वानो वाचम् इषिराम् (2),
उषुर्बुधम् (3), इन्दुः समुद्रम् उत् इयर्ति वायुभिः (4),
आ इन्द्रस्य हार्दि कलशैषु सीदति (5)

⁵ अभि त्यं गावः पर्यसा (1), पयोवृधं (2), सोमं श्रीणन्ति मृतिभिः (3),
स्वर्विदम् (4), धनंजयः पवते (5), कृत्यो रसो विप्रः कविः (6),
काव्यैनां (7), स्वर्चनाः (8)

85. Make Wide the Path to Perfection

Riṣhi: Veno Bhārgavah

Metre: 1-10, Jagatī; 11-12, Trishṭup

9.85.1: Those who cause division or strife

9.85.2: Destroy the foes and move towards us

9.85.3: You are the foundation of Indra

9.85.4: Make wide our path to perfection

9.85.5: You are driven by Ray-cows

9.85.6: You have a name with perfect call

9.85.7: Ten powers purify the galloper

9.85.8: Perfect energy and wide pasture of Ray-cows

9.85.9: Seer makes the heaven to shine

9.85.10: The sages with sweet tongue milk him

9.85.11: The sounding Soma is bird-like and golden

9.85.12: Gandharva and Soma

9.85.1:

O well-pressed Soma, flow for Indra (1).

May the disease and evil forces be far away (2).

May those who cause division not get joy by this essence (soma) (3).

May Soma-delight be full of the divine riches (4).¹

[SV (561); *dravina*: divine riches which are the objects of the inner yajna, (5.13.2)]

¹ इन्द्राय सोम् सुषुतः परि स्रवा (1), अप अर्मीवा भवतु रक्षसा सुह (2),
मा ते रसस्य मत्सत द्वयाविनो (3), द्रविणस्वन्त इह सुन्तु इन्दवः (4)

9.85.2:

O pure-flowing Soma, impel us in our battles (1).
 In the midst of gods, you have the understanding mind (2).
 You are beloved and rapturous (3).
 Kill the foes and move happily towards us (4).
 O Indra, drink the Soma and destroy the foes who hurt us (5,6).²
 [bhādanā: gladness, (8.24.15); note, bandha: binding]

9.85.3:

O Indu, inviolable, rapturous, you flow (1).
 By yourself, you are the supreme foundation of Indra (2).
 Many thinkers praise the king of this world (3),
 and take refuge in him (4).³
 [nimsate: to take refuge, (10.92.2);
 ātmā: by yourself; dhāsi: foundation, (5.12.4)]

9.85.4:

(He is) the wonderful one, leader of thousands (1,3).
 In a thousand streams, Indu flows to Indra (2,4),
 with the desired rapturous drink (5).
 Approach us, winning for us the field, winning for us the water (6).
 O bounteous Soma, make wide our path (to perfection) (7).⁴

² अ॒स्मा॒न् संमूर्ये पंवमा॒न चोद्य॑ (1), दक्षौ देवा॒नामसि॑ (2),
 हि प्रियो मद्दः (3), जुहि शत्रून् अभि आ भन्दनायुतः (4),
 पिवैन्द्र॑ सोमम्॑ (5), अवं नो मृधौ जहि॑ (6)

³ अदृष्य इन्दो पवसे मदिन्तरम्॑ (1), आ॒त्मेन्द्रस्य भवसि॑ धासि॑ उत्तमः॑ (2),
 अभि॑ स्वरन्ति॑ ब्रह्मौ॑ मनीषिणो॑ राजानमस्य॑ भुवनस्य॑ (3), निंसते॑ (4)

⁴ सुहस्त्रणीथः॑ (1), शतधारो॑ (2), अङ्गुत्॑ (3), इन्द्राय॑ इन्दुः॑ पवते॑ (4),
 काम्यं॑ मधु॑ (5), जयन्॑ क्षेत्रम्॑ अभि॑ अर्षा॑ जयन्॑ अप॑ (6),
 उरुं॑ नो गातुं॑ कृण॑ सोम॑ मीद्वः॑ (7)

9.85.5:

Sounding, you are impelled by the Ray-cows to the human body (1).
 You flow in the middle of the net of sense-mind (2).
 Like a conquering horse, being cleansed (3),
 you flow to the inside of Indra (4).⁵
 [sānasi: conquering, (4.15.6); samaya: middle;
 ajyase: you are driven, (6.2.8), (9.23.3)]

9.85.6:

With a sweet taste, flow to the divine persons (1).
 With a sweet taste flow to Indra (2),
 having a name with a perfect call (3).
 Being honeyed and inviolable, with a sweet taste (4,6),
 flow to Mitra, Varuṇa, Vāyū, Bṛhaspati (5).⁶
 [Line 3: The call to Indra by that name is perfect since he responds to it at once.
 This mantra is used for bathing with sugar the *vigraha-s* of Gods during worship.]

9.85.7:

The ten powers purify the galloper in the vessel (1).
 Amidst the wise persons, the thoughts impel the Words (2).
 The pure-flowing and rapturous Soma (3,5),
 rushes and enters Indra, well-affirmed by lauds (4).⁷

⁵ कनिंक्रदत् कुलशे गोभिः अज्यसे (1), वि अव्यर्यं सुमया वारंमर्षसि (2), मुमृज्यमानो अत्यो न सानुसिः (3), इन्द्रस्य सोम जठरे समक्षरः (4)

⁶ स्वादुः पवस्व दिव्याय जन्मने (1), स्वादुः इन्द्राय (2), सुहर्वीतुनामे (3), स्वादुः (4), मित्राय वरुणाय वायवे बृहस्पतये (5), मधुमाँ अदाभ्यः (6)

⁷ अत्यं मृजन्ति कुलशे दश श्विपः (1), प्र विप्राणां मतयो वाचं ईरते (2), पवमाना (3), अभ्यर्षन्ति सुषुतिम् इन्द्रं विशन्ति (4), मदिरासु इन्दवः (5)

9.85.8:

O pure-flowing Soma, enter our great and wide house (1,3),
having perfect energy and wide pastures of Ray-cows (2).
May none be able to confine us (4).

O Soma, by your grace may we be able to win abundant riches (5).⁸
[*gavyüti*: pastures of Ray-cows, (8.60.20);
pariṣhūtiḥ: to confine, (1.11.9.6); *suviṁyam*: perfect energy, (1.36.17)]

9.85.9:

He, the all-seeing Bull, stands above heaven (1).
The seer makes the realms of heaven to shine out (2).
He the king goes roaring beyond the purifier (3).
Those who are all-seeing (or strong in vision) (5),
milk the nectar of heaven. (4)⁹

9.85.10:

In the griefless heaven, the sages (Vena-s) with sweet tongue (1),
milk continuously (the Soma) (placed) at the heights (2,4),
He, is increased by the waters (5).
He is in the ocean, is in the waves of the rivers (6).
(They) sprinkle him, the sweet one, in the purifier (3,7).¹⁰
[*asaschataḥ*: without interruption, (2.25.4);
drapsa: flying (drops), (9.79.4), (movement)]

⁸ पर्वमानो अभ्यर्षा (1), सुवीर्यैम् उर्वी गव्यूति (2), महि शर्म सप्रथः: (3),
माकिनो अस्य परिषूतिरीशत (4), इन्दो जयेम् त्वया धनैधनम् (5)

⁹ अधि द्यामस्थात् वृषभो विचक्षणो (1), अस्तरुचत् वि दिवो रौचना कविः (2),
राजा पवित्रमत्वैति रोलवद् (3), दिवः पीयूषं दुहते (4), नुचक्षसः: (5)

¹⁰ दिवो नाके मधुजिह्वा (1), असश्वतो वेना दुहन्ति (2), उक्षणैः (3),
गिरिष्ठाम् (4), अप्सु द्रप्सं वावृधानं (5), समुद्र आ सिन्धौः उर्मा (6),
मधुमन्तं पवित्र आ (7)

9.85.11:

The sages (Vena-s) praise him (Soma) with many words (2).
 He is perfect-winged and lives in the griefless (heaven) (1).
 The thoughts caress the crying child (3).
 (Soma) is golden, bird-like, and is on earth (4).¹¹

9.85.12:

Gandharva abides high above in the griefless (domain) (1).
 He contemplates on all the forms (2).
 The Sun shines with pure white light (3);
 He makes the pure heaven and earth to shine out (4).¹²
 [arūruchat: (make them) shine out, (9.83.3)
 Gandharva: see (9.83.4, 9.86.36)]

¹¹ नाके सुपर्णम् उपपस्तिवांस् (1), गिरो वेनानाम् अकृपन्त पूर्वीः (2),

शिशुं रिहन्ति मृतयः पनिप्रतं (3), हिरण्ययै शकुनं क्षामणि स्थाम् (4)

¹² ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद् (1), विश्वा रूपा प्रतिचक्षणो अस्य (2)

भानुः शुक्रेण शोचिषा व्यद्यौत् (3), प्रारूपच्चत् रोदसी मातरा शुचिः (4)

Anuvāka 5: Sūktās (86-96)

86. You have skill to shape the truth

Metre: Jagatī, (12,4)

9.86.1: Pure Soma-s move with speed of thought
 9.86.2: Soma-s released separately
 9.86.3: Soma establishes Indra-powers in man
 9.86.4: Rishis (or c̄reators) release your streams
 9.86.5: You have skill to shape the Truth
 9.86.6: Rays of intuition from Soma
 9.86.7: Intuition Rays flow in a yajna-path
 9.86.8: Lodged in the rivers
 9.86.9: He upholds earth and heaven by his law
 9.86.10: He is the light of yajna
 9.86.11: Sits in the house of friend (Mitra)
 9.86.12: Goes in front of speech
 9.86.13: Soma flows by Indra's powers
 9.86.14: Master of sacrifice, clad in armour
 9.86.15: Self-gathered, he moves utterly anywhere
 9.86.16: Soma joins Indra just as a youth with maiden
 9.86.17: Worshippers eager for work
 9.86.18: Make nourishing impulsions flow to us
 9.86.19: Creator of days, dawns and rivers
 9.86.20: Guided by thinkers and gods
 9.86.21: Has created the wide world (svar)
 9.86.22: Ascend to the Sun in heaven (within us)
 9.86.23: Uncovered the light for Angirasas
 9.86.24: Sages perfect in work
 9.86.25: Seer in the womb of truth
 9.86.26: Creates excellent paths for yajna
 9.86.27: Rays of Sun join Soma
 9.86.28: Universe is in your control

9.86.29: All-knowing, you support earth and heaven
 9.86.30: All these worlds labour for you
 9.86.31: Thoughts caress the crying child (Soma)
 9.86.32: Soma has stretched the three worlds
 9.86.33: Moves along the paths of truth
 9.86.34: You rush to the wealth bestower
 9.86.35: You rush to bring impulsion (for all)
 9.86.36: Soma is Gandharva
 9.86.37: Doers of action abide in your self-law
 9.86.38: May we live (happily) in the world
 9.86.39: The wise approach you with hymns
 9.86.40: Purifier-chariot
 9.86.41: He, the universal life, brings riches
 9.86.42: Awakens to knowledge
 9.86.43: Purifiers of gold grasp Soma
 9.86.44: Flows away playfully
 9.86.45: The car of light
 9.86.46: The triple principle of Existence
 9.86.47: Mixed with the Rays
 9.86.48: May we speak about the Vast

Riṣhi: 1-10, Akrṣhtāḥ Māṣhāḥ

9.86.1:

The pure Soma-s, swift, with the speed of thought, rapturous (1), move swiftly like children of steeds, by their own effort (2). The divine, well-winged and sweet Soma, most rapturous (3), are established around the treasury (of heaven) (4).¹
 [āśhavah: swift, (5.6.1), (8.19.6); kosham: treasury of heaven, (5.53.6, 59.8), store, (1.112.11)]

¹ प्र ते आशवः पवमान धीजवो मदा (1), अर्घन्ति रघुजा इव त्मनो (2), दिव्याः सुपर्णा मधुमन्तु इन्दवो मुदिन्तमासुः (3), परि कोशमासते (4)

9.86.2:

The rapturous, intoxicating and swift Somās (1),
 are released separately like horses (yoked to) chariots (2).
 The sweet Soma-s go in waves to Indra, wielder of Vajra (4),
 like the milk-cows with milk going to their calves (3).²
 [madīram: intoxicating, (5.61.11); asīkṣhata: cast, released;
 Somās: streams of Soma].

9.86.3:

Soma, the knower of *svar*, flows to the treasury of heaven (2),
 the mother of hill (3),
 like a horse urged towards the plenitude (1).
 Soma, the showerer, is purified (4,6),
 with the strainer made of sense-mind placed at the heights (5),
 for establishing the powers of Indra (in human beings) (7).³
 [kosha: heaven's treasury; the earth, the mother of hills;
 dhāyase: to establish, (5.7.6); adri: hill, tiered-formations;
 indriyāni: powers of Indra, (5.31.3)]

9.86.4:

The divine Soma is all-pervading, pure, swift like thought (1).
 With the milk of knowledge he joins the jars (2).
 O One sung by rishis, the creators purify you (4),
 these rishis release your steady streams inside (the vessel) (3).⁴
 [āshviniḥ: all-pervading (S), (occurs once);
 dharīmanī: jars, droṇa-vessels]

² प्र ते मदासो मदिरासं अश्वो (1), असृक्षत् रथ्यासो यथा पृथक् (2),
 धेनुर्न बृत्सं पर्यसाभि (3), वृत्रिणम् इन्द्रम् इन्द्रवो मंधुमन्त ऊर्मयः (4)

³ अत्यो न हियानो अभि वाजमर्ष (1), स्वर्वित् कोशं दिवो (2),
 अद्रिमातरम् (3), वृषा (4), पवित्रे अधि सानो अव्यये (5),
 सोमः पुनान (6), इन्द्रियाय धायसे (7)

⁴ प्र त आश्विनीः पवमान धीजुवो दिव्या (1), असृग्रन् पर्यसा धरीमणि (2),
 प्रान्तः क्रष्णयः स्थाविरीः असृक्षत् (3), ये त्वा मृजन्ति क्रष्णिषाण वेधसः (4)

9.86.5:

O All-seeing, the lord of all beings (2,4),
your rays pervade all the worlds (1,5).

Having the skill to shape the truth (3),

O Soma, you flow according to the laws and pervade (6).

You are the lord of all worlds and shine wide (7).⁵

[*rbhvasah*: those who have the skill to give shape (to the form of truth), (5.52.8); *satah*: beings, (10.5.7); *ketuh*: rays of intuition, (10.8.1)]

9.86.6:

The rays of intuition from the pure-flowing and stable (Soma) (2,4),
move in both the worlds (1,3).

The luminous (Soma) is rubbed bright and pure in the purifier (5).

The entity is seated in its native home in the vessel (6).⁶

[*sattā*: entity, (3.17.5); *yonau*: native home, (6.16.41)]

9.86.7:

The ray of intuition of yajna flows in a perfect pilgrimage path (1).
Soma goes to the perfected (abode) of the gods (2).

Soma rushes in a thousand streams to the *kosha* (3).

The showerer roaring goes through the purifier (4).⁷

⁵ विश्वा धामानि (1), विश्वचक्षु (2), क्रम्बसः (3), प्रभोस्ते सुतः (4),
परि यन्ति केतवः (5), व्यानशिः पंवसे सोम धर्मभिः (6),
पतिर्विश्वस्य भुवनस्य राजसि (7)

⁶ उभयतः (1), पर्वमानस्य रुद्रमयौ ध्रुवस्य सुतः (2), परि यन्ति (3), केतवः (4),
यदी पवित्रे अधिं मृज्यते हरिः (5), सत्ता नि योना कुलशैषु सीदति (6)

⁷ यज्ञस्य केतुः पंवते स्वध्वरः (1), सोमो देवानामुप याति निष्कृतम् (2),
सुहस्तधारः परि कोशमर्षति (3), वृषां पवित्रमत्यैति रोहत् (4)

9.86.8:

The king enters the ocean (or midworld) and the rivers (1).
 Lodged in the rivers, he clings to the waves of the waters (2).
 Pure Soma stands on the peak of purifier (of sense-mind) (4),
 (placed) (above) the navel of earth (3,5).
 He is the upholder of the great heaven (6).⁸
 [shritah: lodged, (3.9.3)]

9.86.9:

Thundering as in the summit of heaven, Soma cries out (1).
 By his laws, he upholds the heaven and earth (2).
 Flowing, Soma discovers Indra's friendship (3).
 Purified, he sits in the vessel (4).⁹

9.86.10:

He is the light of yajna (1).
 He, dear (to the gods) flows with the sweet (Soma) (2).
 He is the protector of all and the father of gods (3).
 (He has) the all-pervading riches or felicities (4).
 By his self-law, he gives the secret ecstasy (5).
 He is the essence (rasa), and gives Indra-powers (7).
 He is most rapturous, and is satisfying (for all) (6).¹⁰

⁸ राजा समुद्रं नद्यो वि गाहते (1), अपामूर्मि संचते सिन्धुषु श्रितः (2),
 अधि (3), अस्थात् सानु पवेमानो अव्ययं (4),
 नाभा पृथिव्या (5), धरुणौ महो दिवः (6)

⁹ दिवो न सानु स्तनयन् अचिक्रदत् (1), द्यौश्च यस्य पृथिवी च धर्मभिः (2),
 इन्द्रस्य सूर्यं पवते विवेविदत् सोमः (3), युनानः कलशेषु सीदति (4)

¹⁰ ज्योतिः यज्ञस्य (1), पवते मधुं प्रियं (2), पिता देवानां जनिता (3),
 विभूवसुः (4), दधाति रक्तं स्वधयोः अपीच्यं (5),
 मुदिन्तमो मत्सर (6), इन्द्रियो रसः (7)

Rishi: 11-20, Sikatā Nivāvari

9.86.11:

The all-seeing lord of heaven in his thousand streams (2),
enters swiftly the vessel, crying aloud (in bliss) (1).
The luminous one sits in the house of friend (Mitra) (3).
The showerer is cleansed by the sense-mind and the rivers (4).¹¹

9.86.12:

The pure-flowing Soma goes in front of the rivers (1).
He goes in front of speech and in front of the Ray-cows (2).
He enjoys the great riches associated with the plenitude in front (3).
He, the showerer, the one with powers of life-support (4,6),
is cleansed by those who press out the Soma (5).¹²
[bhajate: adores, (5.44.12), enjoys, (3.30.7)]

9.86.13:

Pure Soma flows in waves from the strainer (2),
just like an eager bird for (the food) placed (1).
O Indra, Soma flows between the Heaven and Earth (4,6),
by your will-power and pure thoughts, O seer (3,5).¹³
[matavān: eager]

¹¹ अभिक्रन्दन् कलशं वाजी अर्षति (1), पतिर्दिवः शतधारो विचक्षणः (2),
हरिमित्रस्य सदनेषु सीदति (3), भर्मैजानो अविभिः सिन्धुभिः वृषा (4)

¹² अग्रे सिन्धूनां पर्वमानो अर्षति (1), अग्रे वाचो अंग्रियो गोषु गच्छति (2),
अग्रे वाजस्य भजते महाधुनं (3), स्वायुधः (4), स्रोतृभिः पूयते (5), वृषा (6)

¹³ अयं मतवान् शकुनो यथा हितो (1), अव्यै ससारं पर्वमान ऊर्मिणां (2),
तव क्रत्वा (3), रोदसी अन्तरा (4), कवे शुचिर्धिया (5),
पर्वते सोमं इन्द्रं तै (6)

9.86.14:

The master of sacrifice, clad in the armour, touches heaven (1);
 He fills the midworld and is established in the worlds (2).
 He gives birth to Sun-world, passes through the heaven (3).
 He illuminates the ancient father (Indra) (4).¹⁴

[*arpitah*: established, (6.58.2); *nabhasā*: heaven, (9.71.3)]

9.86.15:

(Soma) was the first to attain the plane (of Indra) (2).
 He gives great happiness (to the body) on the entrance (of Indra) (1).
 He has his place in the Supreme station (3).
 Self-gathered, he moves utterly everywhere to the goal (4).¹⁵

[*samyatah*: self-gathered, (2.2.2);
yatah: goal of the journey, (5.27.4);]

9.86.16:

Soma joins Indra's perfect abode (1).
 The friend does not harm his friend (2).
 Just as a youth joins with the maiden (3),

Soma joins the vessel by paths in hundreds of journeys (4).¹⁶
 [SV (557, 1152); (variant); AV (18.4.60);]

[Line 4: Vessel is human body; there are many ways by which Soma enters the body and pervades it.

sangiram: belly, body]

¹⁴ द्रापि वसानो यज्ञतो दिविस्पृश्म् (1), अन्तरिक्षप्रा भुवनेषु अर्पितः (2),
 स्वः ज्ञानो नैभुसा अभ्यक्रमीत् (3), प्रत्नमस्य पितरम् आ विवासति (4)

¹⁵ सो अस्य विश्वं महि शर्म्य यच्छति (1), यो अस्य धार्म प्रथमं व्यानुशो (2),
 पुदं यदस्य परमे व्योमन् (3), यत्तो विश्वा अभि सं याति संयतः (4)

¹⁶ प्रो अयासीत् इन्दुः इन्द्रस्य निष्कृतं (1),

सखा सख्युः न प्र मिनाति सङ्गिरम् (2), मर्य इव युवतिभिः (3),
 समर्पति सोमः कलशौ शतयोऽस्त्रा पथा (4)

9.86.17:

Your thoughtful (worshippers), youthful in rapture, singers (1),
having the same dwelling and eager for work come together (2).
The thinkers chant the affirmative lauds to Soma (3).

The Ray-cows join the splendour (of Soma) with their milk (4).¹⁷
[*abhishtriyam*: joining splendour, (8.72.13);
payasā: milk of knowledge;
paniyasi: more effective in the labour, (2.4.5);
samvasānah: dwelling together, (4.6.8)]

9.86.18:

O pure-flowing Soma, O delight who never errs (2),
make the nourishing impulsions flow together towards us (1).
(These) impulsions are milked thrice a day without interruption (3).
Sounding, the Soma (comes) with plenitude (4),
with the honey (or rapture) and the hero-strengths (5).¹⁸
[*asridhah*: who never err, (5.5.8);
samyantam: come together;]

9.86.19:

The all-seeing Soma, showerer, flows over the thoughts (1).
He is the increaser of days, dawns and heaven (2).
He is the creator of rivers (or oceans) (3).
(He is) praised by the thinkers (6);
Illumining he enters the heart of Indra (5),
and (also enters) the vessels (or human bodies) (4).¹⁹

¹⁷ प्र वो धियौ मन्द्रयुवौ विपुन्युवः (1), पनस्युवः संवसनेषु अक्रमुः (2),
सोमे मनीषा अभ्यनूषत् स्तुभो (3), अभि धेनवः पर्यसा ईम् अशिश्रयुः (4)

¹⁸ आ नः सोम संयन्ते पिप्युषीम् इष्म इन्दो पवस्य (1),
पवमानो अस्त्रिधम् (2), या नो दोहते त्रिः अहन् असंश्योषी (3),
क्षुमत् वाजवंत् (4), मधुमत् सुवीर्यम् (5)

¹⁹ वृषा मतीनां पवते विचक्षुणः सोमो (1), अहः प्रतीत उषसौ दिवः (2),
क्राणा सिन्धूनां (3), कलशाँ (4),
अवीवशत् इन्द्रस्य हार्दि आविशन् (5), मनीषिभिः (6)

[SV (559, 821); (variant); *achikradat* in SV, *avīvashat* in RV;
pratarīta: increase, (10.100.5); *avīvashat*: illumining, (10.64.15)]

9.86.20:

Guided by the thinkers and gods, the ancient seer (Soma) (1),
 flows to the *kosha*, crying aloud (2).

Creating the (riṣhi) with the name Trita (3),
 the sweet Soma flows to have friendship with Indra and Vāyu (4).²⁰
 [Trita: He is the God or Riṣhi of the third plane, full of luminous
 mental kingdoms unknown to the physical mind. He is also known
 Trita Āptya, the third soul, (5.9.5);
koshān: see (9.86.1)]

Riṣhi: 21-30, Prshniyah Ajāḥ

9.86.21:

Purified (the Soma) illuminates the dawn (1),
 and becomes the rivers (2).

He has created the wide-world (Sun-world) (3).

Milking the thrice-seven powers (4),
 he flows to the heart of Indra along with infusions (5).

(He is) beautiful and satisfying (6).²¹

[*abhavat*: became, (4.3.11), (10.45.8);
u-loka: the wide-world, same as *svar* or the Sun-world]

²⁰ मनीषिभिः पवते पूर्व्यः कविः नृभिः यतः (1), परि कोशां अचिक्रदत् (2),
 त्रितस्य नामं जनयन् (3), मधु शरत् इन्द्रस्य वायोः सख्याय कर्तवै (4)

²¹ अयं पुनान उपस्तो वि रोचयत् (1), अयं सिन्धुभ्यो अभवत् (2),
 उ लोककृत् (3), अयं त्रिः सप्त दुद्धान (4), आशिरं सोमो हृदे पवते (5),
 चारु मत्सरः (6)

9.86.22:

O Soma, flow to the divine planes (or worlds) (1).
 Being released from the purifier, enter the vessel (2).
 Making sound, be seated in the insides of Indra (3).
 Led by the divine powers (4),
 he makes the Sun to raise to the heaven (5).²²
 [yataḥ: to lead, to toil; Line 5 is akin to ideas in (1.51.4), (10.62.3) etc.]

9.86.23:

After being pressed by the stones, you flow to the purifier (1).
 O Indu, then you enter the insides of Indra (2).
 O all-seeing Soma, you (create) the divine vision (3).
 You have uncovered the light for the Angirasa seers (4).²³
 [Line 3: He creates the vision in human beings.
 Line 4 is also in (1.51.3); The recovery of the hidden knowledge or Ray-cows from the demon Vala is an important event in Veda.]

9.86.24:

Those sages, perfect in work who desire your protection (2,4),
 adore you, O pure-flowing Soma (1,3).
 You have been brought by the golden-winged one from heaven (5).
 O Indu, you perfect all the thoughts (6).²⁴
 [pari-kṛtam: perfected, (3.28.2); ā-amadan: to praise, adore (S).
 su-ādhyaḥ: those perfect in work, (3.8.4);
 Line 5: See essay (x)]

²² पवस्व सोम दिव्येषु धामसु (1), सृजान इन्दो कलशै पवित्र आ (2),
 सीदून इन्द्रस्य जठरे कनिक्रदूत् (3), नृभिर्यतः (4), सूर्यम् आरोहयो दिवि (5)

²³ अद्विभिः सुतः पवसे पवित्र (1), अौ इन्दो इन्द्रस्य जठरेषु आविशन् (2),
 त्वं नुचक्षा अभवो विचक्षण् सोम (3), गोत्रम् अङ्गिरोभ्यो अवृणोरप (4)

²⁴ त्वां सोम पवमानं (1), स्वाध्यो अनु विप्रासो (2), अमदन् (3),
 अवस्यवः (4), त्वां सुपर्ण आभरद् दिवस्परि (5),
 इन्दो विश्वाभिः मृतिभिः परिष्कृतम् (6)

9.86.25:

The seven nourishing cows approach him, the shining one (2).
 He is purified in the billowings of the cover of sense-mind (1).
 Men urge (Soma) into the lap of water (3,5).

The mighty one is the seer in the womb of truth (4).²⁵

[*ürmi*: billowings, (8.75.9); *vāra*: cover;
aheshata: urge, (9.71.5)]

9.86.26:

For those who have the will to sacrifice (4),
 the purified Soma creates all the excellent paths (1,3).
 He strongly opposes the enemies (2).

The seer creates a luminous shape from the knowledge-rays (5).
 He rushes through the purifier playing like a horse (6).²⁶

[*nih-nijam*: form, shape, (8.19.23)]

9.86.27:

The rays of Sun seeking water in its thousand streams (4,2),
 unattached, join their splendour with the luminous (Soma) (1,3).

The powers purify the Soma surrounded by the Rays (5).
 (Soma) is in the third realm, illumined by the Sun (6).²⁷

[*udanyuvaḥ*: seeking water; *divaḥ*: sun;
asaschataḥ: see (9.85.10)]

²⁵ अव्यै पुनानं परि वारू ऊर्मिणा (1), हरिं नवन्ते अभि सुप धेनवः (2),
 अपामुपस्ये अधि आयवः (3), कविमुतस्य योना महिषा (4), अहेषत (5)

²⁶ इन्दुः पुनानो (1), अति माहते मृधो (2), विश्वानि कृष्वन् सुपथानि (3),
 यज्यवे (4), गः कृष्वानो निर्णिजं हर्यतः कविः (5),
 अत्यो न क्रील्न् परि वारमर्षति (6)

²⁷ असश्वतः (1), शतधारा (2), अभिश्रियो हरिं नवन्ते अव (3),
 ता उदन्युवः (4), क्षिपो मृजन्ति परि गोभिः आवृतं (5),
 तृतीये पृष्ठे अधि रोचने दिवः (6)

9.86.28:

All your creatures are from the seed of heaven (1).

You are the ruler of all the worlds (2).

O pure-flowing Soma, all this universe is in your control (3).

O Indu, you are the supreme supporter (of the worlds) (4).²⁸

9.86.29:

O Seer, you are the ocean, the all-knowing (1).

In your complete law, (you control) the five quarters (2).

You support both earth and heaven (3).

O pure-flowing Soma, Sun (nourishes) your luminaries (4).²⁹

[Line 4: (Alt.): Your luminaries (nourish) Sun.

Recall the verse (9.96.5) 'you give birth to Sun'

vidharmani: the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken; man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.]

9.86.30:

O pure-flowing Soma, you become purified for the sake of gods (3).

After your purification (1),

appears the complete law of the worlds (2).

Your seekers get hold of you at first (4).

All these worlds offer themselves to you (or labour for you) (5).³⁰

²⁸ तवेमा: प्रजा दिव्यस्य रेतसः (1), त्वं विश्वस्य भुवनस्य राजसि (2),

अथेदं विश्वं पवमान ते वशे (3), त्वम् इन्दो प्रथमो धामूधा अंसि (4)

²⁹ त्वं संमुद्रो अंसि विश्ववित् कवे (1), तवेमा: पञ्च प्रदिव्यो विधर्मणि (2),

त्वं द्यां च पृथिवीं चाति जप्तिषे (3), तव् ज्योतींषि पवमान् सूर्यैः (4)

³⁰ त्वं पवित्रे (1), रजसो विधर्मणि (2), देवेभ्यः सोम पवमान पूयसे (3),

त्वामुशिंजः प्रथमा अंगृण्णत् (4) तुम्येमा विश्वा भुवनानि येमिरे (5)

Rishi: 31-40, Akr̄ṣhtāḥ Māṣhāḥ, Sikatā Nivāvari, Pr̄shniyah Ajāḥ

9.86.31:

The singer (Soma) enters the purifier of the net of sense-life (1).
 The luminous Soma, the showerer, cries out in delight (2).
 The thoughts (or thinkers) praise him desiring him (3).
 The thoughts caress the crying child (4).³¹

9.86.32:

(Soma) has stretched the three worlds as per knowledge (2),
 having woven around the rays of Sun (1).
 He initiates a newer praise of truth (3).
 He, the lord of births, approaches the perfect vessel (4).³²

9.86.33:

The king of rivers, the lord of heaven flows (1),
 moving along the paths of truth, and surrounding them (2).
 The pure one creates the speech and the proximity to riches (4).
 The luminous one is poured in a thousand streams (3).³³

³¹ प्रेरेभ पृत्यति वारमूव्ययं (1), बृषा वनेषु अर्व चक्रदुत् हरिः (2),
 सं धीतयौ वावशाना अनूषत् (3), शिशुं रिहन्ति मृतयः पनिप्रतम् (4)

³² स सूर्यस्य रस्मिभिः पुरि व्यत् (1), तन्तुं तन्त्रानः त्रिवृतं यथा विदे (2),
 नयन् क्रतस्य प्रशिष्ठो नवीयसीः (3), पतिः जनीनामुप याति निष्कृतम् (4)

³³ राजा सिन्धूनां पवते पतिर्दिव (1), क्रतस्य याति पथिभिः कनिक्रदत् (2),
 सुहस्त्रधारः परि षिच्यते हरिः (3), पुनानो वाचं जनयन् उपावसुः (4)

9.86.34:

O pure flowing Soma, you rush to the great ocean (1).
 Rich in brilliance like the Sun (2),
 you become purified through the net of sense-life (3).
 Pressed out by the powers by means of stones (5),
 you are purified by the hands (4).
 You flow swiftly to the wealth bestower (7),
 for (giving) the great plenitude (6).³⁴
 [dhanyā: full of riches, (6.11.3); the wealth bestower, (5.41.8);
 dhāvasti: rush through, (9.16.8); dhanvasti: flow swiftly, (9.54.3)]

9.86.35:

O pure Soma, you rush to bring strength and impulsion (1).
 You sit in the vessel (comfortably) as a bird in its nest (2).
 The delight (Soma) is released to cause rapture to Indra (3).
 The all-seeing and supreme (Soma) supports the heaven (4).³⁵
 [madyah: cause of rapture; madvā: rapturous;]

9.86.36:

The seven sisters and mothers (approach) (1),
 the newly born Soma (2),
 victorious and illumined in consciousness (3).
 Soma is in the waters, is Gandharva, and divine in vision (4).
 (The mothers) want him to be the king of all the worlds (5).³⁶
 [Gandharva: the lord of the hosts of delight. Soma is identified with
 him. See (9.83.4).]

³⁴ पवमान् महि अर्णौ वि धावसि (1), सूरो न चित्रो (2), अव्ययानि पव्यया (3),
 गभस्तिपूतो (4), नृभिः अद्रिभिः सुतो (5), महे वाजाय (6), धन्याय धन्वसि (7)

³⁵ इष्मूर्जं पवमान् अभ्यर्षसि (1), इयेनो न वंसु कुलशैषु सीदसि (2),
 इन्द्राय मद्वा मद्यो मदः सुतो (3), दिवो विष्टम्भ उपमो विचक्षणः (4)

³⁶ सप्त स्वसारो अभि मातरः (1), शिशुं नवं ज्ञानं (2), जेन्यं विपश्रितम् (3),
 अपां गन्धुर्वं दिव्यं नृचक्षसं सोमं (4), विश्वस्य भुवनस्य राजसे (5)

vipah-chitam: illumined in consciousness, (5.63.7)

Line 4: (alt.) they want him to shine in all the worlds;
rājase: to be king, to shine wide (8.97.10)]

9.86.37:

You move as the ruler of these worlds (1).

O Indu, the luminous winged-steeds are yoked (to your car) (2).

They make your milk sweet and luminous to flow (3).

May the doers of action abide in the law of your self-nature (4).³⁷

[*lgh̄tam*: light, luminous;

kṛṣṭayah: doers of action;

vīyase: *vi* + *īyase*: move everywhere, (2.6.7)]

9.86.38:

O Soma, you are with Divine vision (1).

O pure-flowing and mighty Soma, you rush everywhere (2).

You flow to us with the riches having the golden lustre (3).

May we be able to live (happily) in the worlds (4).³⁸

[*nṛchakṣhāḥ*: one with divine vision, (3.15.3)]

9.86.39:

Flow, discovering for us the golden riches and Ray-cows (1).

O Indu, you support the *retas*-seed (2);

you are established in the worlds (3).

O Soma, you are the mighty hero and knower of all (4).

The wise persons approach you with hymns (5).³⁹

[*arpitah*: established, (9.86.14), (6.58.2)]

³⁷ ईशान इमा भुवनानि वीर्यसे (1), युजान इन्दो हुरितः सुपर्णयैः (2),
 तास्ते क्षरन्तु मधुमत् धृतं पयः (3), तव ब्रूते सौम तिष्ठन्तु कृष्टयैः (4)

³⁸ त्वं नृचक्षा असि सोम (1), विश्वतः पवमान वृषभं ता वि धावसि (2),
 स नः पवस्व ब्रसुमत् हिरण्यवद् (3), वृयं स्याम भुवनेषु जीवसै (4)

³⁹ गोवित् पवस्व वसुवित् हिरण्यविद् (1), रैतोधा इन्दो (2), भुवनेषु अर्पितः (3),
 त्वं सुवीरो असि सोम विश्ववित् (4), तं त्वा विप्रा उर्प गिरेम आसते (5)

9.86.40:

The sweet Soma in waveform manifests the delight (1).
 The mighty one clad in waters enters (the vessel) (2).
 The king with his purifier-chariot ascends to the plenitude (3).
 With his weapon of a thousand flaming points (4),
 he wins the great (or vast) inspired knowledge (5).⁴⁰
 [atishthipat: to establish, to manifest]

Rishi: 41-45 Atriḥ Bhaumah

9.86.41:

He impels all the hymns upwards (causing) good-progeny (1),
 He, the universal-life, brings riches night and day (2).
 When the Soma is drunk, Indra is prayed to give us (4),
 the word of wisdom, progeny, dwelling with life-energy (3).⁴¹
 [ut iyarti: ascend upwards, (3.8.5);
 subharah: bringer of riches, (2.3.9)]

9.86.42:

In front of the days, the luminous Soma, the rapturous one (1),
 awakens to knowledge in his own consciousness (2).
 Approaching the two beings in the light (3),
 he moves between them (4).
 He, the divine spokesman, establishes the divine (riches) (5).⁴²
 [yātayan: to move, (5.32.12); narāshamsam: spokesman of godhead,
 (5.5.2); two: Heaven and Earth; janā: beings, (1.70.1), (1.140.12)]

⁴⁰ उत् मध्वे ऊर्मिः वृनना अतिष्ठिपत् (1), अपो वसानो महिषो वि गाहते (2),
 राजा पुवित्ररथो वाजम् आरुहत् (3), सुहस्त्रभूषिः (4), यथति श्रवो वृहत् (5)

⁴¹ स भून्दना उदियर्ति प्रजावतीः (1), विश्वायुः विश्वाः सुभरा अहंदिवि (2),
 ब्रह्म प्रजावत् रथिम् अश्वपस्त्यं (3), पीत इन्द्रो इन्द्रमस्तम्यं याचतात् (4)

⁴² सो अग्रे अल्लां हरिः हर्यतो मदः (1), प्र चेतसा चेतयते (2), अनु चुभिः द्वा
 जना यातयन् (3), अन्तरीयते (4), नरा च शंसं दैव्यं च धर्तरि (5)

9.86.43:

(The Soma) anointed to bring out its powers is revealing (1).
 The gods drink it which has the will of works (2).
 (The Soma) is united with sweetness or honey (3).
 The mighty Soma descends from the ocean at the high place (4).
 The purifiers of gold grasp the attractive (Soma) in the waters (5).⁴³
 [SV (564, 1614) (variant);]
 [*añjate*: anoint; *abhi-añjate*: to unite;
vi-añjate: bring out; *sam-añjate*: reveal;
pashum: attractive; *hiranya*: gold; signifies something both auspicious, beautiful and joyful; it is made impure by our personal feelings. The purifying powers use the Soma to purify it.
 Line 4: refers to the superconscious ocean, (*supraketum*)]

9.86.44:

Sing to the illumined seer, the pure flowing Soma (1).
 He sends forth the Soma-food in a great stream (2).
 Like a snake he glides out of his skin (3).
 The luminous one, the showerer flows away playfully (4).⁴⁴

9.86.45:

Going ahead of all, the king puts forth his strength (1).
 He is the builder for the days, established in the worlds (2).
 He is the luminous one, rains down the clarities or light (3), perfect in vision, is the ocean (4).
 He is the car of light and flows giving riches (or felicities) (5), (established) in the house (6).⁴⁵

⁴³ अञ्जते व्यञ्जते समञ्जते (1), क्रतुं रिहन्ति (2), मधुना अभि अञ्जते (3), सिन्धौः उत्-श्वासे पृतयन्तं उक्षणं (4), हिरण्यपावाः पशुम् आसु गृणते (5)

⁴⁴ विपश्चिते पवमानाय गायत (1), मही न धारा अति अन्धौ अर्धति (2), अह्विः न जूर्णामति सर्पति त्वच्म् (3), अत्यो न क्रीळन् असरुत् वृषा हरिः (4)

⁴⁵ अग्रेगो राजा अप्यः तविष्यते (1), विमानो अहां भुवनेषु अपितः (2), हरिः धृतस्तुः (3), सुद्धशीको अर्णवो (4), ज्योतीरथः पवते राय (5), अोक्यः (6)

[*apyah*: who works, (6.67.9), friendly, (2.38.7);
ghṛtasnu: rains down clarities or light, (5.77.3);
taviṣhyate: puts forth his strength, (10.11.6)]

Riṣhi: 46-48, Grtsamadah Shaunakah

9.86.46:

On being released, (Soma) supports the heaven (1),
 (he) is uplifted, and rapturous (2).

He, the triple principle of existence, enters the worlds (3).

When the chanters (*ṛgminah*) approach the Soma with form (5),
 then the thinkers caress the rays of Soma with chants (4).⁴⁶

[*rihanti*: to taste, (1.22.14), caress, (9.85.11);

tridhātu: the triple principle of existence, is the *sat-chit-ānanda* of
 Vedānta, see (9.108.12)]

9.86.47:

Your streams after being collected flow swiftly (1,3).

They have been purified by the strings of woolen fleece (2).

When you are mixed with the Rays in the bowls (4),

you, being released, sit in the vessels (5).⁴⁷

[*suvānah*: released; woolen fleece; net of sense-life. See Line 3
 below; *chamvoh*: two bowls, see (6.20.6)]

⁴⁶ असर्जि स्कम्भो दिव (1), उद्यतो मदः (2), परि त्रिधातुः भुवनानि अर्षति (3),

अंशुं रिहन्ति मृतयः पनिप्रतं गिरा (4), यदि निर्णिजम् ऋग्मिणौ युयुः (5)

⁴⁷ प्रते धारा (1), अति अण्वानि मेष्वः पुनानस्य (2), सुयतौ यन्ति रंहयः (3),

यद्रोभिः इन्दो चम्बौः समज्यस् (4), आ सुवानः सौम कुलशेषु सीदसि (5)

9.86.48:

O Soma, flow, you are the knower of our will (1),
 you carry the utterance (2).
 May the beloved Soma rush through the net of sense-life (3).
 O Indu, kill all the demons and the devourers (4).
 May we speak about the vast (5),
 with perfect hero-might during the discovery of knowledge (6).⁴⁸
 [vidathe: in the discovery of knowledge, (10.12.7)]

87. Knows the secret name of Ray-cows

Rishi: Ushanā Kāvyah

Metre: Triṣṭup, (11,4)

9.87.1: Flow and sit in the store of energy
 9.87.2: Father has perfect discernment
 9.87.3: Knows the secret name of Ray Cows
 9.87.4: Indra stands on the sacred seat
 9.87.5: Soma goes to the seekers
 9.87.6: He impels the satisfaction towards us
 9.87.7: Like a brave warrior
 9.87.8: Soma comes thundering
 9.87.9: Teach us about ancient impulsions

9.87.1:

O Soma, swiftly flow and sit in the store of energy (1).
 You are purified by the divine powers (2).
 You approach the plenitude (for giving to yajamāna) (3).
 Cleansing you like a strong horse (4);
 they lead you by the reins (5).¹

⁴⁸ पर्वस्व सोम क्रतुवित् नं (1), उक्ष्यो (2), अव्यो वारे परि धाव मधु प्रियम् (3),
 जहि विश्वान् रक्षसं इन्दो अत्रिणो (4), बृहद्वदेम (5), विदर्थे सुवीराः (6)

¹ प्र तु द्रव परि कोशं नि धीद् (1), नृभिः पुनानो (2), अभि वाजमर्ष (3)
 अद्वं न त्वा वाजिनं मर्जयन्तो (4), अच्छा बुहीं रशनाभिः नयन्ति (5)

[*sv* (523, 677); *kosham*: store of energy, (1.112.11), heaven's treasury (5.53.6);
rashanābhiḥ: reins, (10.79.7); fingers (S)]

9.87.2:

The god of delight with perfect weapons flows (1),
destroying the (evil) foes and guards in a struggle (2).
He is the father, progenitor of gods, has perfect discernment (3).
He is the prop of heaven and supporter of earth (4).²
[*rakṣamāṇa*: guarding, (1.71.9);
vṛjanam: mighty one, (5.44.1); struggle, (6.11.6)]

9.87.3:

He is the Rishi, the sage, foremost among men (1),
wise-thinker, fashions the poet Ushanas with his seer-wisdom (2).
He knew the secret name of Ray-cows (4), hidden in the cave (3).³
[*apīchyam*: secret thing, (8.39.6);
ṛbhu: to fashion, to shape;
nihitam: set inward, (6.9.5); hidden, (10.5.1);
guhyam: in the secret cave, (1.67.2);
guhyam nāma gonām: also in (5.3.3); *āsām*: these;]

9.87.4:

O Indra, the showers of honeyed Soma are for you (1);
He is flowing in the purifier for you, the mighty one (2).
Indra gives always profusely in thousands and hundreds (3);
(he) stands on the sacred seat, with his steed of swiftness (4).⁴

² स्वायुधः पंचते देव इन्दुः (1), अशस्तिहा वृजनं रक्षमाणः (2),
पिता देवानां जनिता सुदक्षोः (3), विष्टम्भो दिवो धरुणः पृथिव्याः (4)

³ क्रषिः विप्रः पुरएता जनानाम् (1), क्रमुर्धीरे उशना काव्येन (2),
स चित् विवेदु निहितं (3), यत् आसाम् अपीच्यं गुह्यं नाम् गोनाम् (4)

⁴ एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णे (1), परि पवित्रै अक्षाः (2),
सहस्रसाः शतसा भूरिदावा शश्वत्तमं (3), बहिरा वाजी अस्यात् (4)

[SV (531) (variant);

shashvat-tamam: everlasting, (3.1.23);

vṛṣhpah: mighty one, (10.3.4); *asthāt*: stands, has risen;

pari akṣhāh: flows;]

9.87.5:

The Soma (flows) towards the truth of the Ray-cows (1,3),
the inspired knowledge and the vast plenitude in thousands (2,4).
When the pure-flowing Soma is released from the purifiers (5),
he goes to the seekers of inspired knowledge (6),
like the horses going for victory in a battle (7).⁵

9.87.6:

After being purified Soma, invoked by many (1,3),
releases the enjoyment for all human beings (2).

Carried (from the heaven) by the bird (4),
(he) impels towards us the satisfaction and riches (5),
and makes the plenitude to flow to us (6).⁶

[*tuñjānah*: impels, (9.57.2)

bhojanā: enjoyment, (5.34.7), (5.82.1);

Line 4: See note in (9.48.3) and the essay (x)]

⁵ एते सोमा अभि गव्या (1), सहस्रा मुहे वाजायाम् (2), क्रताय् (3),
श्रवांसि (4), पवित्रेभिः पवमाना असृग्रन् (5),
श्रवस्यवो (6), न पृतनाजो अत्याः (7)

⁶ परि हि ष्मा पुरुहूतो (1), जनानां विश्वा असरत् भोजना (2), पूयमानः (3),
अथा भर इयेनभृत् (4), प्रयांसि रथि तुञानो (5), अभि वाजमर्ष (6)

9.87.7:

The outpressed Soma swiftly rushes to the purifier (1,3),
like a galloping war-horse (2,4).

He is like a brave warrior desiring the light of Ray-cows (6),
(advancing) like the buffalo with sharp and intense horns (5).⁷
[*satvā*: warrior, (5.33.5); *gavyan*: desiring the light, (3.33.11)]

9.87.8:

This Soma has come from the supreme station (1).

He found the Ray-cows (hidden somewhere) in a wide space (3),
at the higher levels in the hill (2).

O Indra, the stream of Soma flows to you (5),
thundering like the lightning caused by clouds (4).⁸

[*satih*: higher levels, (5.29.5); *ūrve*: wideness, (3.1.14);
adri: hill of our being, (5.85.2), see also (9.86.3);

Line 2: Our existence is regarded as a hill (*adri*) with many plateaus,
each plateau being a level or plane of being;]

9.87.9:

Being purified and sitting in the same chariot with Indra (2),
pursue the herd of Ray-cows, O Soma (1).

Teach us about the ancient and vast impulsions (3,5).

O one with great might, these (impulsions) are yours (6).

You, swift in strength, are hymned by us (4,7).⁹

⁷ एष सुवानः परि सोमः पवित्रे (1), सगो नै सृष्टो (2), अदधावत् (3), अर्वा (4),
तिगमे शिशानो महिषो न शङ्के (5), गा गृव्यन् अभि शूरो न सत्वा (6)

⁸ एषा यंयौ परमात् (1), अन्तः अद्वे: कूचित् सतीः (2), ऊर्वे गा विवेद (3),
दिवो न विद्युत् स्तनयन्ति अभ्रैः (4), सोमस्य ते पवत इन्द्र धारा (5)

⁹ उत स्म राशिं परि यासि गोनाम् (1), इन्द्रेण सोम सरथं पुनानः (2),
पूर्वीः इषो बृहतीः (3), जीरदानो (4), शिक्षा (5), शचीवः तव ता (6), उपष्टुत् (7)

[*jiradānāḥ*: swift in strength, (5.62.3); recall *dānava* is a class of demons.

shikṣhā: teach us, (9.81.3);

shachīvāḥ: one with great might or puissance, (3.21.4)]

88. Soma manifests his might effortlessly

Rishi: Ushanā Kāvyāḥ

Metre: Trishṭup

9.88.1: Soma pressed for Indra only

9.88.2: Gain of the light of the Sun-world

9.88.3: You are like Vāyu and Dravina

9.88.4: You perform great actions like Indra

9.88.5: Soma manifests his might effortlessly

9.88.6: Soma flows to vessels like downward flowing rivers

9.88.7: Have grace of mind like waters

9.88.8: Your workings are like those of Varuṇa

9.88.1:

O Indra, this Soma is pressed for you (1).

For you it flows; it is for you, may you drink it (2).

You have made this (Soma) (3).

Soma desired by you is for your rapture and help (to us) (4).¹

9.88.2:

Soma has been yoked like a great car with heavy burden (1),
for the gain of abundant riches for us (2).

All human beings come together to the Delight at the heights (3,5),
for the gain of light of the Sun-world (4).²

¹ अ॒यं सोम॑ इन्द॑ तुभ्य॑ सुन्वे (1), तुभ्य॑ पवते त्वमस्य पाहि (2),

त्वं ह॑ यं चकुषे (3), त्वं वंवृष इन्दुं मदाय युज्याय सोमम् (4)

² स ई॑ रथो न भु॒रिषाट् अंयोजि म॒हः (1), पु॒रुषी॑ स॒तये वस॒नि (2),

आदी॑ विश्वा॑ नहु॒ष्याणि जा॒ता (3), स्वर्षाता॑ (4), वने॑ ऊ॒र्ध्वा॑ नवन्त (5)

[*svarshātā*: gain of light of svar, (6.33.4, 6.17.8);
navanta: (all) came together, (6.7.2)]

9.88.3:

Like Vāyu with the Niyut steeds, you go where you like (1).
 Like Ashyias you give peace on hearing the call (2).
 Like Dravipoda, you are desired by all (3).
 O Soma, you are like Pūshan with the speed of thoughts (4).³

9.88.4:

O Soma, like Indra you perform great actions (1),
 you kill the Vṛtra-s and destroy cities (of foes) (2).
 Like Paidva, you destroy the demon with the name Ahi (3).
 You are the destroyer of all dasyus, O Soma (4).⁴
 [Paidva: horse of Pedu (S)]

9.88.5:

Soma manifests his might in the rivers effortlessly (2),
 just like a fire created amidst a forest (1).
 He is like a hero fighting powerful (foes) making noise (3).
 The pure Soma impels his essence in waves (4).⁵
 [*iyarti*: sends forth, (10.45.7); *ā sṛjyamānah*: to create]

³ वायुर्न यो नियुत्वां इष्ट्यामा (1), नासंत्येव हव आ शंभविष्टः (2),
 विश्वारो द्रविणोदा इव (3), त्मन् पूषेव धीजवनो असि सोम (4)

⁴ इन्द्रो न यो महा कर्माणि चक्रिः (1), हन्ता वृत्राणामसि सोम पूर्भित् (2),
 पैद्वो न हि त्वमहिनामां हन्ता (3), विश्वस्यासि सोम दस्योः (4)

⁵ अग्निर्न यो वन् आ सुज्यमानो (1), वृथा पाजांसि कृणुते नदीषु (2),
 जनो न युधा महूत उपब्दिः (3), इर्ति सोमः पवमात् ऊर्मिम् (4)

9.88.6:

These Soma-s pass through the net of sense-life (purifier) (1),
just as the rain from cloud passes through heaven's treasury (2).

The pressed (Soma) flows to the vessels (4),
just as the downward flowing rivers go to the ocean (3).⁶

[*divah kosham*: heaven's treasury, (5.53.6);

Line 2: rain here is symbolic, not mere water; it contains many
heavenly energies]

9.88.7:

Flow strong, like the host of Maruts (1),
like the blameless divine beings (2).

Quickly the grace of mind has come to us like waters (3).
With your thousand forms in yajna (4,6),
you are like the victor in battles (5).⁷

[Line 4: reference is to Indra]

9.88.8:

O king, your workings are like those of Varuṇa (1).

O Soma, your domain is both vast and profound (2).

You are pure and shining and beloved like Mitra (3).

O Soma, you are all-discerning like Āryama (4).⁸

[*dakṣhāyyaḥ*: all-discerning, (7.1.2)]

⁶ एते सोमा अति वाराणि अव्या (1), दिव्या न कोशासो अभ्रवर्षा: (2),
वृथा समुद्रं सिन्धवो न नीचीः (3), सुतासौ अभि कलशौ असृग्रन् (4)

⁷ शुष्मी शर्धो न मारुतं पवस्व (1), अनभिशस्ता दिव्या यथा विद् (2),
आपो न मक्ष सुमतिः भवा नः (3), सहस्राप्साः (4), पृतनाषाट् न (5), यज्ञः (6)

⁸ राज्ञो नु ते वर्णेणस्य ब्रतानि (1), बुद्धभीरं तवं सोम धाम (2),
शुचिः त्वमसि प्रियो न मित्रो (3), दक्षाय्यो अर्यमेवासि सोम (4)

89. Boat going to the Truth

Riṣhi: Ushanā Kāvyaḥ

Metre: Triṣṭup

9.89.1: Soma sits blissfully on his mother's lap

9.89.2: The boat going to Truth

9.89.3: He protects by his sight

9.89.4: The united powers energise him

9.89.5: Approach him with surrender

9.89.6: He has all peoples in his hand

9.89.7: You flow for the birth of gods in us

9.89.1:

The carrier of energies flows along (his) paths (1).
 O pure Soma, you flow like the rain from heaven (2).
 Soma of thousand streams sits blissfully (3,5),
 on his mother's lap in our midst (4).¹
 [vanā: blissful, (3.1.13)]

9.89.2:

(This) Soma king covers the abode of the rivers (1).
 He mounts the boat, most straight-going, to go to the truth (2).
 Carried by the hawk his flow increases in the waters (3).
 The Soma born in heaven is milked (in heaven) (5).
 The father (of this world) milks also (the Soma) (4).²
 [rajiṣṭhām: straight-going;
 Line 3: see note in (9.48.3) and essay (x)]

¹ प्रो स्यं वहिः पथ्याभिः अस्यान् (1), दिवो न वृष्टिः पवमानो अक्षाः (2), सुहस्त्रधारो असदुत् नि (3), अस्मे मातुः उपस्थे (4), वन् आ च सोमः (5)

² राजा सिन्धूनामवसिष्ठ वासे (1), कृतस्य नावम् आरुहत् रजिष्ठाम् (2), अप्सु द्रप्सो वावृथे इयेनजूतो (3), दुह ई पिता (4), दुहा ई पितुर्जाम् (5)

9.89.3:

Sweet (Soma) who is like a swift lion is approachable (1).
 He is luminous, deep red, and the lord of heaven (2).
 He a hero in battles, the supreme, seeks the Ray-cows (3).
 This male protects all by his sight (4).³

[*ayāsam*: swift going, (5.42.15);
ukṣhā: male, showerer (9.83.3);

Line 1: Even though he is like a swift lion, he is also sweet and hence can be approached.]

9.89.4:

Soma as a horse is yoked to the broad-wheeled car (2).
 Soma has the back of sweetness, is fierce, swift and sublime (1,3).
 The sisters and companions rub him bright and pure (4).
 The united powers energize him who is the master of plenitude (5).⁴
 [*sanābhayah*: powers united in the naves, (10.78.4);
r̥ṣhvam: sublime, (3.5.7), mighty one (10.12.6);
madhupr̥ṣṭham: back of sweetness; having the sweetness for its back; (recall *ghṛtapr̥ṣṭham*, back of light, in (5.4.3));
vājinam: master of plenitude, (8.84.8)]

9.89.5:

The four powers milk the light from him (Soma) and serve him (1).
 They are seated within a common continent (or holder) (2).
 With prostrations of surrender, they approach the purified one (3).
 These ancient powers surround him on all sides (4).⁵

³ सिंहं नसन्त् मध्वौ अयासं (1), हरिमरुषं दिवो अस्य पतिम् (2),
 शूरौ युत्सु प्रथमः पृच्छते गा (3), अस्य चक्षसा परि पाति उक्षा (4)

⁴ मधुपृष्ठं घोरम् अयासम् (1), अथं रथे युजन्ति उरुचक्र (2), क्रष्म (3),
 स्वसार ई जामयौ मर्जयन्ति (4), सनाभयो वाजिनमूर्जयन्ति (5)

⁵ चतस्र ई धृतदुहः सचन्ते (1), सभाने अन्तः धरुणे निषंताः (2),
 ता ईमर्षन्ति नमसा पुनानाः (3), ता ई निश्चयतः परि घन्ति पूर्वीः (4)

[*pūrvīḥ*: ancient, (7.2.5);

dharunāḥ: continent, (5.15.1), holder, (1.73.4)]

9.89.6:

He is the prop of heaven and the holder of earth (1).

He has all the peoples in his hand (2).

May Soma, the fountain, make the adorer to have the steeds (3).

His sweet rays flow for strengthening the powers of Indra (4).⁶

[Line 4: His rays strengthen Indra-powers in human beings;

niyutvān: one with steeds;]

9.89.7:

You are conquering and are unconquered (1).

May you flow for the sake of Indra, the killer of Vṛtra (3),
and for the birth of the gods, O Soma (2).

Be forceful in us; may we be the masters of riches (4,6,8),
which are vast, full of delight and full of great strength (5,7).⁷

[*shagdhi*: be forceful (in us) (2.2.12);

purushchandra: delight desired by many;]

⁶ विष्टम्भो दिवो धरुणः पृथिव्या (1), विश्वा उत श्रुतयो हस्तै अस्य (2),
असंत् त उत्सौ गृणते नियुत्वान् (3), मध्यौ अंशुः पवत इन्द्रियाय (4)

⁷ वन्वन् अवातो (1), अभि देवर्वीतिम् (2), इन्द्राय सोम वृत्रहा पंवस्व (3),
शग्धि (4), महः पुरुः चन्द्रस्य (5), रायः (6), सुवीर्यस्य (7), पतयः स्याम (8)

90. Makes all the Gods joyful and graceful

Rishi: Vasiṣṭha Maitrāvaraṇiḥ

Metre: Triṣṭup

9.90.1: Holds all riches in his hand

9.90.2: Establishes ecstasies

9.90.3: You are a victor

9.90.4: Make the Ray-cows fearless and whole

9.90.5: Make all the gods to be joyful

9.90.6: Protect us at all times granting us peace

9.90.1:

Impelled by the aspirants, he (Soma) gives birth to the Two (1).
He approaches Indra and has sharp weapons (3).

He holds all the riches in his hands (4).

Like a chariot, he advances desiring to conquer the plenty (2).¹

[SV (536), (variant);]

[ayāśīt: advances (S);

saniṣṭhyan: desiring to conquer, (3.2.3); Line 1: Recall (9.96.5)]

9.90.2:

The chants of the singers resound (around him) (3),
(They seek) the showerer, who founds the expanding growth (2),
he with his triple back (1).

Like Varuṇa clad in the delight of the (flowing) rivers (4),
he establishes the ecstasies (in worshippers) (5),
and gives the desired felicities (6).²

[SV (528, 1408); (variant), (āṅgośhīnam in SV, angūshhāpām in RV);
avāvashanta: desire, (9.19.4), (9.66.1)]

¹ प्र हिन्वानो जनिता रोदस्यो (1), रथो न वाजं सनिष्वन् अयासीत् (2),
इन्द्रं गच्छन् आयुधा संशिशानो (3), विश्वा वसु हस्तयोः आदधानः (4)

² अभि त्रिपृष्टं (1), वृष्णं वयोधाम् (2), आङ्गूशाणाम् अवावशन्त वाणीः (3),
वना वसानो वरुणो न सिन्धुन् (4), वि रत्नधा (5), देयते वायांगि (6)

9.90.3:

(O Soma) you have a host of warriors, all heroes (1),
 you are of full of strength, and you are a victor (2).
 May you, the conqueror of riches, flow (3).
 With your sharp weapons and rapid bow (4),
 (you are) unbeatable in battles (5).
 (You) overthrow the foes in battles (6).³
 [sanītā: conqueror, (8.19.9)]

9.90.4:

(Flow) to the broad paths of the Ray-cows (1),
 making them fearless and making them whole (2).
 (Flow also) to the goddess of many thoughts (3).
 Conquering the waters, the dawn and the Rays of Sun-world (4),
 he cries aloud, (granting us) the great plenitude (5,6).⁴
 [sisāsan: to conquer, (5.31.1), (9.35.4);
 samīchi: vast and whole, (3.1.7); gavyūti: see (9.85.8)]

9.90.5:

O Soma, make Mitra and Varuṇa to rejoice (1),
 O pure Soma, O delight, make Indra and Viṣṇu to be joyful (2).
 Make the host of Maruts and all the gods to be joyful (3).
 O delight, make the great Indra joyful (4),
 so that he may become rapturous (5).⁵
 [matsi: to rejoice, (1.9.1)]

³ शूर्ग्रामः सर्वबीरः (1), सहावान् जेता (2), पवस्व सनिता धनानि (3),
 तिग्मायुधः क्षिप्रधन्वा (4), समत्सु अर्काळ्हः (5),
 साह्वान् पृतनासु शत्रून् (6)

⁴ उरुग्न्यूतिः (1), अभयानि कृष्णन् समीचीने (2), आ पवस्वा पुरंधी (3),
 अपः सिषासन् उषसः स्वर्गाः (4), सं चिक्रदो (5), महो अस्मभ्यं बाजान् (6)

⁵ मत्सि सोम वर्षणं मत्सि मित्रं (1), मत्सि इन्द्रमिन्दो पवमान् विष्णुम् (2),
 मत्सि शर्थो मारुतं मत्सि देवान् (3), मत्सि महामिन्द्रमिन्दो (4), मदाय (5)

9.90.6:

O Soma, may you be full of will-power like a king (1).
 Flow destroying the calamities and evils by your strength (2).
 O Indu, establish the expanding growth (in us) by the hymns (3).
 May you protect us at all times granting us happiness (4).⁵
 [amena: by strength;
 vayodhā: who founds expanding growth, (6.6.7)]

91. Grants Peace and Wide-light

Riṣhi: Kashyapaḥ Mārichaḥ
 Metre: Triṣṭup, (11,4)

9.91.1: Ten sisters impel Soma

9.91.2: Advent on earth of beings with seer-wisdom

9.91.3: The singer attains to subtle powers

9.91.4: Destroy demons

9.91.5: Grant paths to the new singer

9.91.6: Grant peace and wide-light

9.91.1:

Among the thinkers, Soma is the foremost thinker (4).
 The voicing (Soma) is released by a chant (1,3),
 as a chariot (is released) in the battle (2).
 Through the purifier at the height, the ten sisters (5),
 impel the energy-carrying (Soma), towards the abode (6).¹
 [SV (543), (variant); (*mijanti* in SV, *ajanti* in RV);]
 [*ajanti*: urge, (S) (occurs once); *sāno*: the height;
avye: purifier of sense-life;]

⁶ एवा राजेव क्रतुमाँ (1), अमैन् विश्वा घनिंश्वत् दुरिता पवस्व (2),
 इन्दौ सूक्ताय वचसे वयौ धा (3), युयं पात स्वस्तिभिः सदा नः (4)

¹ असर्जि वक्ता (1), रथ्ये यथा आजौ (2), धिया (3), मनोता प्रथमो मनीषी (4),
 दश स्वसारो अधि सानो अव्ये (5), अजन्ति वहि सदनानि अच्छ (6)

9.91.2:

The Soma pressed out by human beings (2),
 is for the advent of the celestial beings having seer-wisdoms (1).
 The immortal (Soma) is rendered bright and pure by the mortals (3),
 by the sense-life, Ray-cows and waters (4).²

[*avibhiḥ*: sheep, (2.36.1); The physical Soma is purified by a strainer
 made of hairs or the fleece of sheep. Here *avi* (sheep) symbolises the
 net of sense-life. This purifies the raw Soma generated by work;
kavyaiḥ: with seer-wisdom, (10.14.3);
vīti: with the light, (6.6.1), advent, (6.16.46)]

9.91.3:

The showerer, the Soma goes to the lord (Indra) roaring (1).
 The pure and shining Soma goes to the Ray-cows and the milk (2).
 The singer of the thousand riks, the knower of the words (3,5),
 the wise one, by means of the paths with no obstructions (4,6),
 attains to the subtle powers (7).³

[*pathibhiḥ adhvasmabhiḥ*: paths with no obstruction, (2.34.5);
anvam: subtle powers, (9.10.5), *amshu*: Soma, (4.1.19);
vṛṣhṇe: to the mighty one, the lord, (5.12.2);
vachaḥ - vidadh: knowers of words or mantra-s (1.91.11)]

² वीति जनस्य दिव्यस्य कव्यैः (1), अथि सुवानो नदुष्येभिः इन्दुः (2),
 प्रयो नृभिः अमृतो मत्येभिः मर्मजानो (3), अविभिः गोभिः अन्निः (4)

³ वृषा वृष्णे रोरुवत् अंशुः (1), अस्मै पवमानो रुशत् ईर्ते पयो गोः (2),
 सहस्रम् ऋक्षो (3), पथिभिः (4), वचोवित् (5),
 अध्वस्मभिः सूरो (6), अणवं वि याति (7)

9.91.4:

Destroy the firm dwelling of Rakshasa (demon) (1).
 O Indu, being purified fill yourself with the plenitude (2).
 With your forceful weapon destroy the demon (3,5),
 who may be above, or near or far and also their leaders (4,6).⁴
 [vi *ūrpuhi*: fill, (10.38.2); *tujā*: force, (5.17.3)]

9.91.5:

O Soma, in whom are all desirable things, to your new singer (2),
 grant the ancient paths, so as to be in his front (1,3).
 O doer of many deeds, giver of abundance (6),
 may we attain those great powers of yours (5),
 which conquers our foes, but keeps us unconquered (4).⁵
 [*prāchāḥ*: front; *purukṣāḥ*: giver of manifold plenty, (3.25.2);]

9.91.6:

Being purified grant us the waters and the Rays of the Sun-world (1),
 and many successors and extensions (2,5).
 O Soma, grant peace to my field (or abode) and wide lights (3,5).
 May we able to see the Sun continuously (or for all times) (4).⁶
 [*rirīhi*: to grant, (4.39.5);]

⁴ रुजा दृष्ट्वा चिद्रक्षसः सदांसि (1), पुनान इन्द ऊर्णुहि वि वाजान् (2),
 वृश्च (3), उपरिष्टात् (4), तुजुता वधेन् (5), ये अन्ति दूरात् उपनायमेषाम् (6)

⁵ स प्रत्नवत् (1), नव्यसे विश्वार सुक्ताय (2), पृथः कृणुहि प्राच्चः (3),
 ये दुष्प्रहासो वनुषा (4), बृहन्तः तान् तै अश्याम (5), पुरुकृत् पुरुक्षो (6)

⁶ एवा पुनानो अपः स्वर्गा अस्मभ्यै (1), तोका तनयानि भूरि (2),
 शं नः क्षेत्रमुरु ज्योतीषि सोम् (3), ज्योक् नः सूर्यै दृशयै (4), रिरीहि (5)

92. The Wide World (U-loka) creates the Light of Day

Rishi: Kashyapaḥ Mārichah
Metre: Triṣṭup, (11,4)

9.92.1: Soma attains the Indra-powers

9.92.2: Inner abode and seven seers

9.92.3: The universal god knows the path

9.92.4: Seven rivers and ten self-laws

9.92.5: Truth of Pavamāna and assembly

9.92.6: The true king

9.92.1:

The outpressed Soma, luminous, gallops into purifier (1,2,4), like the car released for the gain of riches (3).

Being purified, it attains the mantra-laud and the Indra-powers (5).

Later it serves the gods with pleasant things (6).¹

[*hiyānah*: to gallop, (2.4.4)]

9.92.2:

The seer bearing the name in his native seat (3), flows to the purifier, he of divine vision (1,2).

In the inner abode Soma sits like the invoking priest (4).

The seven seers, sages, approach him in the body (5).²

[*nāma*: name; the word having the power of the deity indicated;

Seven seers: see (9.10.7);

chamūṣhu: bodies, see (9.20.6);]

¹ परि सुवानो हरिः अंगुः (1), पुवित्रे (2), रथो न सर्जि सुनये (3), हियानः (4), आपुत् श्लोकम् इन्द्रियं पूयमानः (5), प्रति देवां अंजुषत् प्रयोगिः (6)

² अच्छा नुचक्षा (1), असरत् पुवित्रे (2), नाम् दधानः कविः अस्य योनौ (3), सीदुन् होतैव सदने (4), चमूषु उपैमग्मन् क्रष्यः सप्त विप्राः (5)

9.92.3:

Soma, purified, goes to his eternal abode (2).

He, wise in understanding, universal god, knows the path (1).

He delights in all the seer-wisdoms (3).

The wise thinker approaches the five classes of beings (4).³

[*pañchajana*: five classes of non-human beings, corresponding to the five realms namely matter, life, mind, svar (or mahas) and the bliss. The wise persons do not care about the castes; see also (9.101.9).]

9.92.4:

Yours are these thrice-eleven gods and the All-gods (2),
all staying in secrecy, O pure-flowing Soma (1).

The seven mighty (rivers) rub you bright (5),
in the covers of sense-life at the heights (4),
by their ten self-laws (3).⁴

[*sapta nadhyah*: For the deeper meanings of the names, see the note in (10.75.5). A brief summary is presented here.

Here is the indirect mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣhnī, Marutvṛdhā, Asiknī, Vitastā, Ārjikā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣhnī; Ārjikiya is same as the river Vipāt. It has the name of Urunjira. The river Suṣhomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/psychological sense.

³ प्र सुमेधा गातुवित् विश्वदेवः (1), सोमः पुनानः सदै एति नित्यम् (2), भुवत् विश्वेषु काव्येषु रन्ता (3), अनु जनान् यतते पञ्च धीरः (4)

⁴ तव् त्ये सौम पवमान निष्ठये (1), विश्वै देवास्त्रय एकादुशासः (2), दशै स्वधामिः (3), अधि सानो अव्यै (4), मृजन्ति त्वा नृद्यः सुस यहीः (5)

Gangā: derived from that which goes, flows;
 Yamunā: that which mixes with other rivers;
 Shutudrī: that which flows quickly;
 Paruṣhī: that which flows in a meandering way;
 Asiknī: that which is not white or pure;
 Marutvṛdhā: that which is energized by the Maruts (wind, life-energies);
 Vitastā: that which extends or wide, i.e., that which has high banks;
 Ārjikīyā: that which is born in the place Rjikā; that which flows straight (*rvu*);
 Vipāt: that which overflows its banks;
 Suṣhoma: same as Sindhu; wide like the ocean; that which gives delight (Soma);
 The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomatī, Trṣṭāmā, Susartu, Rasā, Shvetī, Kubhā and Mehantu.]

9.92.5:

That (place has) the Truth of Pavamāna (1),
where all the singers assemble (2).

The wide world (*u-loka*) creates the light of day (3).

He protects Manu and made him overcome the *dasyu* (4).⁵

[*kaḥ*: has made, (1.71.5), (3.5.7);

manu: the first human thinker, occurs in 15 mantrās. Its plural *manoh* occurs in 8 mantrās. The sūkta (9.113) has an excellent description of heaven, the place mentioned in line 1.]

⁵ तनु सूत्यं पवमानस्य अस्तु (1), यत्र विश्वे कारवैः सुनसन्त (2),
ज्योतिः यद्ह्ले अकृणोत् उ लोकं (3), प्रावन् मनुं दस्यवै कः अभीक्ष्म् (4)

9.92.6:

Just as an invoking priest goes to the house with the Ray-cow (1),
the true king goes to the battle (2).

Being purified, Soma, sitting in the delight (3,5,7),
enters the vessel like a powerful animal (4,6).⁶

[*iyāna*: going; *ayāsīt*: enter;

pashu-mat in (9.72.9), *pashu-matyas*, (5.11.17) and *pashu-manti* (9.92.6)
refer to the knowledge or Ray-cow. For S, it refers to a cow that will
be killed in the rite.]

93. May he come soon to the seekers

Riṣhi: Nodhā Gautamah

Metre: Triṣṭup

9.93.1: The heroic thoughts

9.93.2: Established like a child in the mother

9.93.3: Unslayable Ray-cows

9.93.4: Come to us, we are your seekers

9.93.5: May he come soon at dawn

9.93.1:

The ten sisters together cleanse the hero pouring his energy (1).

The heroic thoughts are the impellers (2).

The luminous Soma flows around the wives of the Sun (3).

He (Soma) enters the vessel swiftly like a war-horse (4).¹

[SV (538, 1418);

svasārah: sisters; companion powers or goddesses; they could be
the ten rivers mentioned in (9.92.4). S thinks they are the ten fingers.]

⁶ परि सद्यैव पशु-मान्ति होता (1), राजा न सत्यः समितीः इयानः (2),
सोमः पुनानः (3), कलशां अयासीत् (4), सीदन् (5),
मृगो न महिषो (6), वनेषु (7)

¹ साकुमुक्षो मर्जयन्त् स्वस्सरो दश् (1), धीरस्य धीतयो धनुत्रीः (2),
हरिः परि अद्रवत् जाः सूर्यस्य (3), द्रोणं ननक्षे अत्यो न वाजी (4)

9.93.2:

Desired (by all), the mighty one, is established in the waters (2,4), like a child in the mother (1).

His gifts are many (3).

Like one approaching his love, he goes to the perfect seat (5), in the vessel along with the Ray-cows (6).²

[*puruvāra*: one whose gifts are many, (6.5.1)]

9.93.3:

Indu nourishes the udder of the unslayable (Ray-cows) (1).

Soma, wise of mind, unites with the streams (of the essence) (2).

The Ray-cows at the heights (3),

mix the Soma in the bowls with the milk of knowledge (4), which is purified like a robe (5).³

[*shripanti*: mix, see (9.1.9); *niktam*: see (9.69.4);

chamūshu: sheaths; see (9.20.6);]

9.93.4:

O pure flowing Soma, desired by the gods (1,3), give us the riches or felicities with life-energy (2).

O many-thoughted one, may you come towards us (4,6), who are seeking you for giving us the riches (5,7).⁴

[*āyanti*: come, (5.6.2); *rathi*: in the car;]

² सं मातृभिर्न शिशुः (1), वावशानो वृषा दधन्वे (2), पुरुवारों (3), अऽन्दिः (4), मयो न योषाम् अुभि निष्कृतं यत् सं गच्छते (5), कलशं उम्नियाभिः (6)

³ उत प्र पिष्य ऊधः अङ्गाया इन्दुः (1), धाराभिः सचते सुमेधाः (2),

मूर्धान् गावः (3), पर्यसा चमूषु अुभि श्रीणन्ति (4), वसुभिर्न नित्तैः (5)

⁴ स नौ देवेभिः पवमान (1), रुद इन्दो रुथिमुथिन्न (2), वावशानः (3),

रुथिरायताम् (4), उशती (5), पुरंधिः अस्मद्ग्रक् आ (6), दावने वसूनाम् (7)

9.93.5:

O Soma, after being purified (3),
 measure out the riches (1),
 given speedily by the wind, which are delightful for all (4).
 May we be with the gods (2).

May he, rich in thought, come soon at dawn (6).

O Indu, may the life of the adorer be extended (5).⁵

[Line 2: *nrvantah syāma*: may we be with the gods, (7.41.3);
nr: gods (5.18.5), souls of power (5.25.6), men (8.40.7);

Line 6: occurs as the last mantra of several sūktās, such as (1.58),
 (1.64) associated with Rishi Nodhā Gautamah and (1.94) – (1.96),
 (1.101) – (1.103) of Kutsa Angirasaḥ.]

94. Two-fold realm of Immortality

Rishi: Kaṇvo Āngirasaḥ

Metre: Trishṭup

9.94.1: Happy thoughts compete for the bliss of Soma

9.94.2: Two-fold realm of immortality

9.94.3: They cry for riches with discernment

9.94.4: He goes within towards glory

9.94.5: Bring us impulsion and widelight

9.94.1:

Like people (competing) for the rays of Sun (3),
 the happy thoughts compete (2),
 for the bliss of Soma who is full of plenitude (1).

Clothed in waters, the seer flows to the abode (of bliss) (4),
 just like the thinkings increase the knowledge (5).¹

⁵ नू नौ रुयिमुपं मास्व (1), नृवन्तौ (2), पुनानो (3), वाताप्यं विश्वश्वन्द्रम् (4),
 प्र वैन्दितुः इन्दो तारि आयुः (5), प्रातर्मक्षु धियावसुः जगम्यात् (6)

¹ अधि यदस्मिन् वाजिनीवृ शुभः (1), स्पर्धन्ते धियः (2), सूर्ये न विशः (3),
 अपो वृणानः पवते कवीयन् ब्रजं (4), न पशुवर्धनाय मन्म (5)

[*SV* (539), (variant); (*sūrye* in *RV*; *süre* in *SV*); *KYTS* (7.1.20.5); *shubhah*: happy; *pashu*: knowledge; *vraja*: cow-stall, abode]

9.94.2:

He unveils the two-fold realm of immortality (1).
 For the knower of the Sun, the worlds spread out (2).
 The nourishing thoughts desiring the Truth (3,5),
 sounding, go to Soma, like cows going to their sheds (4,6).²
 [*vi-ūrṇvan*: unveil, (5.80.6); *pinvāna*: nourishing, (7.5.8)]

9.94.3:

The seer bears around him all the seer-wisdoms (1),
 just as a warrior in a chariot looks all around (2).
 The mortals pray to the gods for the grant of glory (3).
 The cry goes forth in many places for riches with discernment (4).³
 [*navyam*: to whom must rise our cry, (6.1.7);
bhūshan: approached with reverence, pray, (3.3.9)]

9.94.4:

He is born in beauty and glory (1).
 He goes within towards the glory (2).
 He establishes in his adorers, wide expansion and glory (3).
 Clothed in glory, his adorers become immortal (4).
 In the measured run, the meetings become truthful (5).⁴
 [*mitadruh*: in the measured race, (7.7.1);
iyāya: to come, (4.4.11), (7.33.13);
niriyāya: *niḥ*-*iyāya*: to go within;
samithah: meetings, (3.1.12); battles, (9.76.5)]

² द्विता व्यूर्णवन् अमृतस्य धार्म (1), स्वविदे भुवनानि प्रथन्त (2),
 धियः पिन्चानाः (3), स्वसरे न गार्व (4), क्रतायन्तीः (5), अभि वावश्च इन्दुम् (6)

³ परि यत् कविः काव्या भरते (1), शूरो न रथो भुवनानि विश्वा (2),
 देवेषु यशो मताँय भूषन् (3), दक्षांय रायः पुरुभूषु नव्यः (4)

⁴ श्रिये जातः (1), श्रिय आ निरियाय (2), श्रियं वयो जरितुभ्यो दधाति (3),
 श्रियं वसाना अमृतत्वमायन् (4), भवन्ति सूत्या समिथा मित्राई (5)

9.94.5:

Bring us impulsion, strength, the life-energies (1),
 the Ray-cows, and the wide light (2).
 Make the gods rapturous (3).
 Overcome all the enemies (4,6),
 since you *hāye* repelled them ahead, O Soma (5).⁵
 [*bādhase*: repel]

95. Creates thoughts and Impels speech

Riṣhi: Praskarṇvah Kāṇvah

Metre: Triṣṭup

9.95.1: Creates appropriate thoughts

9.95.2: Manifests secret names of gods

9.95.3: Thinkers approach Soma with surrender

9.95.4: Trita and Soma

9.95.5: Soma impels speech

9.95.1:

The resplendent (Soma), released and purified (2,4),
 sits in the abode of delight and makes sounds (1,3).
 Controlled by the divine powers (5),
 he creates a shape (or form) of knowledge (6).
 Generate the appropriate thoughts according to your self-law (7).¹
 [SV (530) (variant);
nirpijam: shape, form, (8.19.23); *jathara*: abode;]

⁵ इष्मूर्ज्म् अभ्यर्ष अश्वं (1), गामुरु ज्योतिः कृणुहि (2), मत्ति देवान् (3), विश्वानि हि सुषहा (4), तानि तुभ्यं पवमान् बाधसे सोम् (5), शत्रून् (6)

¹ कनिक्रन्ति (1), हरिरा सुज्यमानः (2), सीदन् वनस्य जठरे (3), पुनानः (4), नृभिर्यतः (5), कृणुते निर्णिजं गा (6), अतौ मतीः जनयत स्वधाभिः (7)

9.95.2:

Being created, Soma, shining, impels the speech (1,3),
 on the path of the Truth, like the boatman (rowing) the boat (2,4).
 A god, he manifests the secret names of the gods (5),
 in the seat of the sacrifice of one with inspired speech (6).²

9.95.3:

Swift like the waves in the waters (1),
 the thinkers impel (their thoughts) towards Soma (2).
 With the prostration of surrender, they approach him (3).
 Longing for him who longs for them, they enter (the bliss) (4).³
 [SV (544); *chācha*: *cha* + *a* + *cha*;]

9.95.4:

Soma on the hills, diffuser, is milked (2);
 then, he is rubbed bright on a plateau, as if a buffalo (1).
 The thoughts desiring him closely companion him (3).
 Trita supports him (Soma) in the ocean (of midworld) (4).⁴
 [Varuṇa in line 4: here it is an epithet for Soma;
 Line 2: 'milking' means releasing. In the ritual, it is crushing the
 herb by stones. For us it is doing the work. 'Soma on the hills'
 means 'Soma which is potent, high in consciousness.
 Trita: the triple one, (5.9.4); the triple born from the all pervading
 substance. This name appears in several mantrās of the Maṇḍala
 such as (32.2, 32.4, 37.8, 38.4, 86.20, 102.2, 6);]

² हरिः सृजानः (1), पथ्याम् कृतस्य (2), इर्ति वाचम् (3), अरितेव नावम् (4),
 देवो देवानां गुह्यानि नाम आविष्कृणोति (5), बर्हिषि प्रवाचे (6)

³ अपाम् इवेत् उर्मयः तर्तुराणाः (1), प्र मनीषा ईरते सोममच्छ (2),
 नमस्यन्तीः उपं च यन्ति सं (3), चाऽऽच विशन्ति उशतीः उशन्तम् (4)

⁴ तं मर्मजानं महिषं न सानौ (1), अंशुं दुहन्ति उक्षणं गिरिष्ठाम् (2),
 तं वावशानं मतयः सचन्ते (3), त्रितो बिभर्ति वर्षणं समुद्रे (4)

9.95.5:

Indu, after being purified, impels the speech (1,3),
 like answering the invoker and makes the thoughts to shine (2,4).
 May (Soma and) Indra infuse us with might (5);
 so that we may become lords of hero-might (7).
 and have the enjoyment of bliss (6).⁵

[Line 2: *upavaktā*: one who speaks on behalf (of human beings), (4.9.5); *kṣhayataḥ*: infused with might, (1.112.3) (KS)]

96. Soma generates Heaven and All Gods

Riṣhi: Pratardanah Daivodāsiḥ
 Metre: Trishṭup

- 9.96.1: Hero seeks knowledge
- 9.96.2: Soma meets those with understanding
- 9.96.3: Creates water
- 9.96.4: Flows for our vast all-forming labour
- 9.96.5: Soma generates Heaven and all the gods
- 9.96.6: Soma is like Brahma among gods
- 9.96.7: Soma causes hymn in thinkers
- 9.96.8: Soma impels thought
- 9.96.9: Beloved joyful Soma
- 9.96.10: Purified by mantra
- 9.96.11: Actions performed by your grace
- 9.96.12: You did flow to Manu
- 9.96.13: Soma possesses the Truth
- 9.96.14: Mix with rays and increase lifespan
- 9.96.15: Soma overcomes non-givers
- 9.96.16: You support life perfectly

⁵ इष्यन् वाचम् (1), उपवत्तेव होतुः (2), पुनान इन्दो (3), वि ष्या मनीषाम् (4),
 इन्द्रश्च यत् क्षयथः (5), सौभगाय (6), सुवीर्यस्य पतयः स्याम (7)

9.96.17: You have become a seer

9.96.18: Soma is maker of riṣhi and his mind

9.96.19: Access to the fourth plane (*svar*)

9.96.20: Enters the store of energies

9.96.21: Flow into vastness

9.96.22: He sings the Sāman

9.96.23: Indu is lauded eagerly like a beloved

9.96.24: Enters vessel like a maiden

9.96.1:

The hero, leader of the host, goes in front of the chariots (1,3), seeking the knowledge (2).

His army exults (4).

He makes happy the friends who invoke Indra (5).

Soma swiftly accepts the robes (to perform yajna) (6).¹

[*SV* (533); *gavyan*: seeking the knowledge (*gavi*);
vastrā: robes, the outward expressions of joy]

9.96.2:

The powers with the life-energy rub bright (2), with prostrations of surrender the luminous Soma (1,4); Soma, accessible for all, sits in the car (3,5).

He, the wise one, friend of Indra (6), goes to meet those with right understanding (7).²

[*harayah*: cosmic powers;

anishitam: accessible for all, (2.38.8)]

¹ प्र सैनानीः शूरो अग्ने रथानां (1), गृव्यन् (2), एति (3), हर्षति अस्य सेना (4), भद्रान् कृष्णन् इन्द्रहवान् सखिभ्य (5), आ सोमो वस्त्रा रभसानि दत्ते (6)

² सम् अस्य हर्ति (1), हरयो मृजन्ति अश्व-हृष्यैः (2), अनिशितं (3), नमौभिः (4), आ तिष्ठति रथम् (5), इन्द्रस्य सखा विद्वाँ (6), एना सुमति याति अच्छ (7)

9.96.3:

O great Soma, O god, flow for the advent of gods (1),
and for providing the food, O one fit for Indra's drink (2).
O purifier, creating water (3,6),
and drenching Heaven and Earth with rain (4),
come from the wide world and (grant) us the supreme good (5).³
[The first half is same as (9.97.27);
psarasa: food, (9.2.2), (9.97.27); *varivah*: supreme good, (5.29.11)]

9.96.4:

(O Soma), undefeated, unhurt, flow for our happiness (1),
and for our vast all-forming labour (2).
All my friends desire this, this I desire, O Pure Soma (3,4).⁴
[*sarvatātaye*: all-forming labour, (6.56.6); *sarvatāti*: the action of the
sacrifice consists in the formation or "extension" of the universal
being, *sarvatāti*, and of the divine being, *devatāti*. (SA)]

9.96.5:

The Soma flows, giving birth to the thoughts (1),
giving birth to Heaven, giving birth to Earth (2);
giving birth to Agni, giving birth to Sūrya (3);
giving birth to Indra and also the giving birth to Viṣṇu (4).⁵
[SV (527, 943); This verse clearly indicates that Soma is the delight of
existence from which all the cosmic powers are born.]

³ स नौ देव देवतांते पवस्व मुहे सौम् (1), प्सरस इन्द्रपानः (2), कुण्वन्
अपो (3), वर्षयन् वाम् उतेमाम् (4), उरोः आ नौ वरिवस्या (5), पुनानः (6)

⁴ अजीतये अहतये पवस्व स्वस्तरये (1), सुर्वतातये बृहते (2),
तदुशन्ति विश्वे इमे सखायः (3), तद्वं वैदिमि पवमान सोम (4)

⁵ सौमः पवते जनिता मंतीनां (1), जनिता दिवो जनिता पृथिव्याः (2),
जनिताग्नेः जनिता सूर्यस्य (3), जनिता इन्द्रस्य जनितोत विष्णोः (4)

9.96.6:

Soma is like Brahma among gods, the paths for seers (1),
the rishis among the sages, the buffalo among animals (2),
the *hamsa* among falcons, the axe amidst the trees (3).

Soma crosses the purifier making sound (4).⁶

[*padavīh*: paths, (3.5.1), tracks (1.72.2)]

9,96,7:

The pure-flowing Soma causes the hymns in the thinkers (2),
just as the waves are caused in the ocean (1).

The mighty Soma knowing the knowledge (or Ray-cows) stays (5), within (humans) looking at the struggle in the lower realms (3,4).⁷ [vriyānam: struggle. (6.11.6); avaraṇī: in the lower regions. (7.6-7)]

9,96,8:

Soma is satisfying and conquers in battles (1),
is not blown away (by foes), has abundant seed (retas) (2),
and enters (the human) with the plenitude (3).

The Soma, the delight, speeds the waves of thought (4),
by impelling the Ray-cows (5).⁸

[*iraya*: to speed, (1.140.5); to move, (8.44.25);
retas: the seed of things, (4.3.7)]

‘ब्रह्मा देवानां पदवीः कवीनाम् (१), कषिर्विप्राणां महिषो मुगाणाम् (२), इयेनो गृध्राणां स्वधितिः बनानां (३), सोमः पवित्रम् अत्यैति रेभन् (४)

⁷ प्र अवीविपत् वाच ऊर्मि न सिन्धुः (1), गिरुः सोमः पवमानो मनीषा०(2),
अन्तः (3), पश्यन् वृजन् इमा अवराण्या (4), तिष्ठति वृषभो गोषु जानन् (5)

⁸ स मत्सरः पृत्सु बृन्वन् (1), अवातः सहस्रिता अभि (2), वाजमर्ष (3), इन्द्रायेन्दो पर्वमानो मनीषि अंशोः ऊर्मिम् ईरय (4), गा ईषण्यन् (5)

9.96.9:

The beloved joyful Soma, desired by the gods, enters the vessel (1), for making Indrā rapturous (2).

The delight of thousand streams and plentiful riches (3), travels equally (everywhere) like a powerful war-horse (4,5).⁹ “
[ranya: joyful;

devavāta: enjoyed (or desired) by gods, (4.3.15), (3.23.2)]

9.96.10:

The stones give birth to him by pressing (2,4); he is rubbed bright in the waters (3).

He knows the ancient treasures and is the king of the world (1,6), and protector of those attacked by enemies (5).

Purified by the mantra he shows the way (7).¹⁰

[Line 7: He establishes the path of progress for the seeker]

9.96.11:

O pure flowing Soma, our wise fathers (1,3), performed their actions in ancient times by your (grace) (2).

You always conquer, but never were conquered (by others) (4).

Open the coverings (on the hidden energies) (5).

O Indra, grant us heroes and life-energies (6).¹¹

[apa + īrṇu: uncover, (1.92.5);

paridhīn: the coverings, the closed lid, (1.52.5)]

⁹ परि प्रियः कुलशौ देववात् (1), इन्द्राय सोमो रण्यो मदाय (2),
सुहस्त्रधारः शतवाज् इन्दुः (3), वाजी न सस्ति: (4), समना जिगाति (5)

¹⁰ स पूर्व्यो वसुवित् (1), जायमानो (2), मृजानो अप्सु (3), दुद्धानो अद्रौ (4),
अभिशस्तिपा (5), भुवनस्य राजा (6), विदत् गातुं ब्रह्मणे पूयमानः (7)

¹¹ त्वया हि नः पितरः सोम् (1), पूर्वे कर्माणि चक्रुः (2), पंबमान् धीराः (3),
वन्वन् अवातः (4), परिधीन् अप उर्णु (5), वीरेभिः अस्तैः मधवा भवा नः (6)

9.96.12:

You did flow to Manu, establishing wideness and growth (1).

You killed the enemies (2).

May you found in us the Supreme Good, O holder of offerings (3).

Flow to us establishing in us the riches (4).

Stay in Indra and create the weapons (5).¹²

[*apavathā*: to flow; *haviṣhmatī*: holder of offerings, (5.21.2), (3.10.4)]

9.96.13:

Honeyed Soma possesses the Truth, clad in waters (2,3),

He flows through purifier from the heights (1,4).

May you sit in the vessel full of light (or clarity) (5).

You as a drink satisfy Indra, and are most joyful (6).¹³

[SV (532); (variant); *matsarāḥ*: satisfying, (1.14.4), (9.13.8)]

[The vessel in line 5 is the human body; *ghṛta* in line 5 is the light or clarity, not ghee.]

9.96.14:

May the rain from heaven flow (to us) in a thousand streams (1).

For the sake of those desiring plenty and the advent of gods (2),
he moves into the ocean in the vessel (human body) (3).

May you mix with the rays, as desired (4),

and increase our life-span (5).¹⁴

[*sahasrasā*: giver of thousands, (9.87.4), (S);]

¹² यथा अपवथा मनवे व्योधा (1), अभित्रहा (2), वरिवोवित् हृविष्मान् (3),

एवा पवस्व द्रविणं दधान् (4), इन्द्रे सं तिष्ठ जनय आयुधानि (5)

¹³ पवस्व (1), सोम् मधुमाँ त्रतावा (2), अपो वसानो (3), अथि सानो अन्ये (4),

अव द्रोणानि धूतवान्ति सीद (5), मृदिन्तमो मत्सर इन्द्रपानः (6)

¹⁴ बृष्टि दिवः शतधारः पवस्व (1), सहस्रां वाज्युः देववीतौ (2),

सं सिन्धुभिः कुलदौ (3), वावदानः सम् उमियाभिः (4), प्रतिरन् न आरुः (5)

9.96.15:

Soma is purified by thoughts (1).
 He overcomes the non-givers like a powerful horse (2).
 He is the milk of knowledge, like the milk of Aditi (Infinity) (3).
 He is rapid of impulsion like a wide path (4).
 He is well-governed like a carrier of (heavy loads) (5).¹⁵
 [suyama: well-governed, (5.28.3);
 iṣhīram: rapid of impulsion, (3.2.14)]

9.96.16:

O Soma, you support life perfectly (1).
 You are purified by those who press you out (2).
 You come towards us with your beautiful and secret name (3).
 You as the inspired knowledge come swift as a war-horse (4).
 O God Soma, come with the life-energy (Vāyu) (5),
 and the rays of knowledge (Ray-cows) (6).¹⁶

9.96.17:

The luminous and joyful child, as soon as he is born (1),
 is rubbed bright and pure (2).
 This carrier of energies is glorified by the host of Maruts (3).
 Soma, you have become a seer (5),
 with your inspired wisdom and the words of seer (4).
 Soma, sounding, crosses the purifier (6).¹⁷
 [san: to become, (8.43.9); kavīḥ gīrbhīḥ: words of seer;
 shumbhanti: (they) glorify, (5.22.4); make beautiful, (5.10.4);
 haryatam: luminous, (3.5.3); rejoicing, (10.11.6);]

¹⁵ एष स्य सोमो मृतिभिः पुनानो (1), अत्यो न वाजी तरति इत् अरातीः (2),
 पयो न दुर्घमदितेः (3), इष्विरम् उर्विव ग्रातुः (4), सूयमो न बोल्हा (5)

¹⁶ स्वायुधः (1), सोतृभिः पूयमानो (2), अभ्यर्ष गुरुं चारु नामं (3),
 अभि वाजं ससिरिव श्रवस्या (4), अभि वायुमभि (5), गा दैव सोम (6)

¹⁷ शिशुं ज्ञानं हर्यतं (1), मृजन्ति (2), शुभ्मन्ति वह्नि मरुतो गणेन (3),
 कविः गीर्भिः काव्यैना (4), कविः सन् सोमः (5), पवित्रमत्यैति रेभन् (6)

9.96.18:

Soma is the mind of rishi, maker of rishi and winner of *svar* (1).
 He offers numerous guidings and is the path of the seers (2).
 He, the mighty one, conquers the third plane (3).
 Soma profusely illumines (Indra) the king who is lauded (4).¹⁸
 [virājam: king, (10.166.1); sisāsan: to conquer, (9.35.4);
 padavī: paths, (3.5.1); sahastra-nīthah: numerous guidings, (3.60.7)]

9.96.19:

Like a hawk, like a kite, he settles on the vessels (1).
 Discovering the Rays, he supports his stream of movement (2);
 (he goes) bearing the life-supporting powers (3).
 He a great king, proclaims (his access to) the fourth plane (5).
 He clings to the ocean that is the billowing of those waters (4).¹⁹
 [turyam dhāma: the super-mind or the Sun-world, *svar*; it unifies the
 lower three planes of matter, life and mind;
 vivakti: to speak, (7.72.3), to proclaim, (7.6.1)]

9.96.20:

His body is rubbed bright; he is pure like a strong man (1).
 He gallops like a horse to win riches (2).
 He enters the store of energies like a bull in a herd (3).
 Crying loud he enters the two bowls (4).²⁰
 [kosham: store of energies;
 chamvoḥ: two bowls, see next verse]

¹⁸ कृषिमना य कृषिकृत् स्वर्षाः (1), सहस्राणीथः पदवीः कर्वीनाम् (2),
 तृतीयं धार्म महिषः सिषासन् (3), सौमो विराजमनु राजति षुप् (4)

¹⁹ चमूषत्-श्येनः शकुनो (1), विभूत्वा गोविन्दुः द्रृप्स (2), आयुधानि
 विग्रत् (3), अपामूर्मि सच्चमानः समुद्रं (4), तुरीयं धार्म महिषो विवर्ति (5)

²⁰ मर्यो न शुभ्रः तन्वं मृजानो (1), अत्यो न सूत्वा सनये धनानाम् (2),
 वृषेव युथा परि कोशामर्षन् (3), कनिकदत् चम्बोः आ विवेश (4)

9.96.21:

O Indu, pure-flowing, flow into the vastness (1).
 He rushes into the purifier crying out (2).
 He playfully enters the bowls (3).
 O one purified and rapturous (4,6),
 may you make Indra full of delight with your essence (5,7).²¹
 [mamattu: make delightful, (1.121.6); mahobhih: great vastness;
 Line 3: chamvoḥ: the various sheaths in the human being. See
 (9.20.6)]

9.96.22:

The vast streams (of Soma) are loosed forth (1).
 Anointed with the rays, he enters the vessel (2).
 He the wise one, skilled in Sāma chant, sings the Sāman (3).
 Sounding he enters (the vessel) (4),
 like a friend with a companion (5).²²
 [jāmim: companion, (8.72.4) (in most occurrences); sisters in (10.21.8).
 For S, it is wife]

9.96.23:

The pure soma moves destroying the enemies (1).
 Indu is lauded eagerly as a beloved towards a lover (2,3).
 Just as a bird flying (down) sits in a tree (4),
 Soma, after being purified, sits in the vessel (5).²³

²¹ पवस्वेन्द्रो पवमानो महोभिः (1), कनिक्रदुत् परि वाराणि अर्ष (2), क्रील्न् चम्बूः आ विश (3), पूयमान् (4), इन्द्रं ते रसौ (5), मदिरो (6), ममतु (7)

²² प्रास्य धारा बृहतीः असृग्रन् (1), अक्तो गोभिः कुलशाँ आ विवेश (2), साम कुण्वन् सामन्यो विपश्चित् (3), क्रन्देभेत्यभिः (4), सख्युर्न जामिम् (5)

²³ अपघ्नत्वैषि पवमान् शत्रून् (1), प्रियां न जारो (2), अभिर्गीत इन्दुः (3), सीदन् वनेषु शकुनो न पत्वा (4), सोमः पुनानः कुलशैषु सत्ता (5)

9.96.24:

The pure-flowing Soma, glowing in beauty (1),
 with its perfect streams of perfect milk of knowledge (3),
 enters (the vessel) like a maiden (2).
 The luminous Soma, desired by many joins the waters (4).
 Soma desiring the gods ~~goes~~ to the vessel crying out (5).²⁴

²⁴ आ ते रुचः पवमानस्य सोमः (1), योषेव यन्ति (2), सुदुधाः सुधाराः (3),
 हरिः आनीतः पुरुवासौ अप्सु (4), अचिक्रदत् कुलशौ देवयूनाम् (5)

Anuvāka 6: Sūktās (97-103)**97. Show the straight path to me**

Metre: Trishṭup

9.97.1: Soma is urged by the splendour
 9.97.2: He is of one passion with the vast
 9.97.3: He protects us with blissful state
 9.97.4: God-seeker
 9.97.5: He is praised by gods
 9.97.6: He comes to us during our singing
 9.97.7: Proclaims the birth of gods
 9.97.8: Swan-like Vṛṣhagāṇa seers
 9.97.9: Moves straight during nights
 9.97.10: Soma infuses rapture
 9.97.11: Indra rejoices in the friendship of Soma
 9.97.12: Indra is clothed in the laws
 9.97.13: Conscious thinker amplifies Soma's voice
 9.97.14: Full of essence
 9.97.15: Flow to us, O seeker
 9.97.16: Soma creates supreme good
 9.97.17: Sees those in a low state
 9.97.18: Shows the straight path for me
 9.97.19: Cherished for giving us joy
 9.97.20: Soma rushes
 9.97.21: Advent of gods
 9.97.22: Fashions speech out of mind
 9.97.23: Divine benefactor of givers
 9.97.24: Bears the well-nourished Truth
 9.97.25: Give us the vast impulsion
 9.97.26: Grant us the right mind
 9.97.27: Heaven and earth as perfect abodes

9.97.28: Swifter than mind
9.97.29: Master of abundant riches
9.97.30: His gallops are stimulating
9.97.31: You nourish Sun when you are born
9.97.32: You follow the path of Truth
9.97.33: Look down and nourish the actions needed
9.97.34: Mind of wisdom of Brahman
9.97.35: The wise pose questions
9.97.36: Increase the many-thoughted speech
9.97.37: Wide awake to the Truth of thoughts
9.97.38: Uncovers darkness with the light
9.97.39: By him, our ancients recovered the Ray-cows
9.97.40: Moving in the inconscient ocean
9.97.41: Soma establishes the perfect might in Indra
9.97.42: Make Vāyu joyful for our yajna
9.97.43: Kill all crooked beings
9.97.44: Fountain of felicities
9.97.45: Rushes like a descending river
9.97.46: Soma, the wise thinker
9.97.47: Pervades earth
9.97.48: He is true in his thoughts, like Savitā
9.97.49: Flow to Vāyu for his advent (in us)
9.97.50: Grant us excellent dwelling
9.97.51: Divine and earthly felicities
9.97.52: May Indra establish hero-power in me
9.97.53: Flow to the tīrtha, place of inner yajna
9.97.54: The enemies without knowledge
9.97.55: You are Bhaga, giver of enjoyments
9.97.56: Soma is the king and thinker
9.97.57: The seers sing in his tracks
9.97.58: Use discrimination in inner yajna

Riṣhi: 1-3, Vasiṣṭha Maitrāvaraṇiḥ

9.97.1:

Purified and urged by the golden splendour (1),
 the divine Soma brings its essence into contact with the gods (2).
 The pressed out Soma joins the purifier crying aloud (3),
 like an invoking priest (5),
 (entering) the well-built abode having Ray-cows (4).¹
 [SV (526, 1399) variant; *pashumanti*: see (9.92.6)]

9.97.2:

Clad in blissful robes, he is of one passion with the vast (1).
 The seer proclaims the (secret) words that explain themselves (2).
 The all-seeing one, the wakeful one (4),
 enters the two bowls after purification (3),
 for the advent of the gods (5).²
 [*samanya*: of one passion (4.1.1); *nivachanāni*: the words that explain themselves, (4.3.16)]

9.97.3:

Soma, the earth-born, is the most glorious among glorious (3).
 He, the loved one (1),
 is cleansed at the heights by sense-life for our sake (2,4).
 On purification, Soma rushing cries out the Words (5).
 May you protect us all the time with your blissful state (6).³
 [*sāno avye*: see (9.91.1); *dhanvā*: desert; bow; to rush;]

¹ अस्य प्रेषा हृमनो पूयमानो (1), देवो देवेभिः समपृक्त रसम् (2),
 सुतः पुवित्रं पर्येति रेभन् (3), मितेव सद्ग पशुमान्ति (4), होता (5)

² भद्रा वस्त्रा समन्वा वसानो महान् (1), कुविः निवचनानि शंसन् (2),
 आ वंच्यस्व चम्बौः पूयमानो (3), विचक्षणो जागृविः (4), देववीतौ (5)

³ समु प्रियो (1), मृज्यते सानो अव्ये (2), यशस्तरो यशसां हैतौ (3),
 अस्मे (4), अभि स्वर धन्वा पूयमानो (5), युं पात स्वस्तिभिः सदा नः (6)

4-6, Indrapramatiḥ Vāsiṣṭhah

9.97.4:

(O Singers), sing for Soma and utter the chants to gods (1),
so as to speed the great treasures (2).

The sweet Soma flows across the covers of the sense-life (3).

May the god-seeker sit in our vessel (human body) (4).⁴

[SV (535); {variant}; *vāram*: cover; *hinota*: to speed;]

9.97.5:

Indu, desiring the friendship of the gods (1),
pours (the delight) in a thousand streams for rapture (2).

Praised by the gods, he enters his earlier domain (heaven) (3).

For getting the great happiness, he approaches Indra (4).⁵

9.97.6:

May Soma come to us with riches during our songs of praise (1).

After purification may your delight go to Indra in battles (2).

May you come with the gods in the same chariot (3),
with the achievements towards us (4).

May you protect us ever all the time with all kinds of welfare (5).⁶
[Line 5: appears in more than 80 mantrās such as (7.1.20), associated
with the Ṛishi Vasiṣṭha or his disciples, mostly in Maṇḍala 7;
bharāya: battle, contest, yajna;
hariḥ: the luminous (Soma);]

⁴ प्र गायत्रं अभ्यचीम देवान् सोमै (1), हिनोत महुते धनाय (2),
स्वादुः पवाते अति वारमव्यम् (3), आ सीदाति कुलशै देवयुः नः (4)

⁵ इन्दुः देवानाम् उप सरव्यमायन् (1), सहस्रधारः पवाते मदाय (2),
नृभिः स्तवान्तो अनु धाम पूर्वम् (3), अग्न् इन्द्रं महुते सौभेगाय (4)

⁶ स्तोत्रे राये हरिः अर्षा (1), पुनान इन्द्रं मदौ गच्छतु ते भराय (2),
देवैः याहि सरथं (3), राधो अच्छा (4), युयं पात स्वस्तिभिः सदा नः (5)

7-9, Vṛṣhagāṇo Vāśiṣṭhah

9.97.7:

Reciting the seer-wisdoms like (the seer) Ushanas (1),
the illumined ones proclaim the birth of the gods (2).
He (Soma) is mighty in the way of works (3),
a purifier, friendly and brilliant in purity (4).

Sounding, he comes from his luminous abode (5).⁷

[SV (524, 1116); *padam*: abode, (8.102.14);
varāham: exceedingly luminous, (1.114.5);
devaḥ: illumined ones;

Line 2: the illumined ones may refer to the rishi of the mantra,
vṛṣhagāṇaḥ;

9.97.8:

The swan-like Vṛṣhagāṇa (seers) have come (1,3),
to the house on earth to get relief from the wrath (of foe) (2).
The friends (singers) together play on the (instrument) Vāṇa (5,7),
to the inviolate and pure Soma, a movement of power (4,6).⁸
[*amāt*: earth, (5.53.8); *trpi*: to satisfy, to get relief; *manyu*: wrath;
ānguṣṭhah: movement of power, (5.74.8)]

9.97.9:

The wide-moving one gallops by his swift urgings (1).
Even the rays cannot follow the playful (soma) (2).
The sharp-horned (Soma) pervades on all sides (3).
He is seen (to move) straight both during nights and days (4).⁹

⁷ प्र काव्यमुशानैव ब्रुवाणो (1), देवो देवानां जनिमा विवक्ति (2)
महिक्रतुः (3), शुचिवन्धुः पावकः (4), पुदा वराहो अभ्यैति रेभन् (5)

⁸ प्र हुंसासः (1), तुपलं मन्युम् अच्छ अमात् अस्तुं (2), वृषगणा अयासुः (3),
आङ्गुष्ठं पवमान् (4), सखायो (5), दुर्मर्षि (6), साकं प्र वदन्ति वाणम् (7)

⁹ स रहत उरुगायस्य जूतिं (1), वृथा क्रीळन्तं मिमते न गावः (2),
परीणसं कृणुते तिग्मशृङ्गो (3), दिवा हरिदद्वशे नक्तम् क्रज्जः (4)

[*ṛjrah*: straight, (10.20.9);

hariḥ: luminous (Soma);

jūti: swift urging; *parīpasāḥ*: pervading one every side, (5.10.1);

urugāyah: wide-moving, (2.1.3); *ramha*: to gallop]

Riṣhi: 10-12, Manyuḥ Vāsiṣṭhah

9.97.10:

Soma, the delight, the mighty one flows to Indra (1),
and infuses strength into him for his rapture (2).

The king of strength gives plenty of riches (to the singers) (4).

He kills the Rākṣhasās and repels the non-givers (evil forces) (3).¹⁰
[SV (540, 1019);]

[Line 1: *go-nyogha*: essences connected with moving (S); essence of Ray-cows;

varivāḥ: felicities in plenty, (1.63.7); supreme good, (5.29.10)]

9.97.11:

The Soma, milked by the press-stones flows (3),
in streams of rapture (1),
through the strainer, and (fills) to brim the vessel (2).

Indu rejoices in his friendship with Indra (4).

The god who satisfies (flows) to cause rapture in the god (Indra) (5).¹¹

[*prchāḥ*: brim, (5.74.10);

roma: hair, the net of sense-life, the strainer;]

¹⁰ इन्दुर्वर्जी पवते गोन्योधा इन्द्रे सोमः (1), सह इन्द्रन् मदाय (2),

हन्ति रक्षो बाधते परि अरातीः (3), वरिवः कृणवन् वृजनंस्य राजा (4)

¹¹ अथ धारया मध्वा (1), पृचानः तिरो रोम (2), पवते अद्रिदुग्धः (3),

इन्दुरिन्द्रस्य सूख्यं जुषाणो (4), देवो देवस्य मत्सरो मदाय (5)

9.97.12:

Satisfying the gods with his own essence (2),
 Soma being purified flows amidst the beloved things (1).
 Indu is clothed in the laws (*dharma*) in season (3).
 The ten powers cleanse him at the heights (4).¹²
 [*ṛtūḥā*: according to the order of Truth (5.32.12), in season, (2.3.9)]

Riṣhi: 13-15, Upamanyuḥ Vāsiṣṭhah

9.97.13:

Roaring, Soma goes around the heaven and earth (2),
 just as a crimson-red bull bellows with the cows (1).
 This voice is heard as the voice of Indra alone in battles (3).
 The conscious thinker makes this voice to manifest (4).¹³

9.97.14:

Soma, you are full of essence and nourishing with the milk (1).
 You go forward swiftly (pouring) the sweet Soma-delight (2).
 O Soma, after you have been sprinkled forth (4),
 you make a pure continuous stream and go to Indra (3).¹⁴
 [*samtanīḥ*: continuous (stream), (5.73.7);
pinva: nourish, fill, (5.54.8); *eṣhi*: go forward]

¹² अभि प्रियाणि पवते पुनानो देवो (1), देवान् स्वेन् रसेन पृथ्वन् (2),
 इन्दुर्धर्माणि ऋतुथा वसानो (3), दशा क्षिपो अव्यत् सानो अव्यै (4)

¹³ वृषा शोणो अभिकनिकदुत् गा (1), नदयन् एति पृथिवीमुत द्याम् (2),
 इन्द्रस्येव बृशुः आ शृण्व आजौ (3), प्रचेतयन् अर्षति वाचमेमाम् (4)

¹⁴ रसायः पर्यसा पिन्वमान (1), ईरयन् एषि मधुमन्तमशुम् (2),
 पवमानः संतनिमेषि कृष्णन् इन्द्राय (3), सोम परिषिद्यमानः (4)

9.97.15:

Making the uplifted (clouds) to bow down by (your) blows (2),
you flow to the delight (of Indra), O rapturous one (1).

You assume brilliant colours all around (3).

Flow to us, the seekers of Ray-cows, anointing the vessel (4).¹⁵
[*siktaḥ*: anointing (S); *vadhasnaiḥ*: repeated blows, (7.6.5)]

Riṣhi: 16-18, *Vyāghrapāt Vāsiṣṭhāḥ*

9.97.16:

O Indu, accepting (our lauds) (1),
may you flow forth creating the supreme good for us (2),
and (creating) good paths, wide and easy to travel (3).

Destroying the calamities everywhere with thick falling blows (4),
flow in a stream in the purifier at the heights (5).¹⁶

[*adhi dhanva*: to flow, (S); *śhunā*: *snunā* (*pada*): stream;
ghanā iva: as with thick falling-blows, (1.36.16)]

9.97.17:

May the celestial rain (energies) come towards us (1).

He is victorious (over evil), has the inspired word (Ila) (2).

Swift in strength, gives us the house of bliss (3).¹⁷

O Indu, flow towards your lowly (or meek) kinsmen (5),
just as one rushes seeking the company of beloved infants (4).¹⁷

¹⁵ एवा पंवस्व मदिरो मदाय (1), उदग्राभस्य नमयन् वधुसैः (2),
परि वर्णं भरमाणो रुशन्तं (3), गृव्युः नो अर्षं परि सोम सित्तः (4)

¹⁶ जुष्मी नं इन्दो (1), सुपथा सुगानि उरौ (2), पंवस्वं वरिवांसि कुण्वन् (3),
घनेव विष्वकृ दुरितानि विष्वन् (4), अधि ष्पुना ध्रन्व सान्तो अव्यै (5)

¹⁷ वृष्टिं नो अर्षं दिव्यां (1), जिगुद्गुम् इलावर्ती (2), शंगर्यौ जीरदानुम् (3),
सुकैव वीता धन्वा विचिन्वन् (4), बन्धून् इपान् अवरान् इन्दो वायून् (5)

[*ilāvān*: one with the inspired word, (4.2.5);
vītā: beloved; *vichinvan*: seeking; *dhanvā*: to rush;
jigatnu: victorious (over evil), (7.65.1);
jīra-dānum: swift in strength, (5.62.3);
sham gayaḥ: house of bliss, (2.1.6); *vāyūn*: movements;
Line 5: *avarān*: persons who are relatively low in consciousness;
humble or meek; lowly;]

9.97.18:

O purified one, release me from the binders in sin (2),
just as (one is released) from a bondage (1).

O Soma, show the straight path to me, the crooked one (3).

O luminous one, on your release you neigh like a horse (4).

O God, O strong one, who makes habitations, come to me (5).¹⁸

[*grathināḥ*: binders in knots, (7.6.3);

patsyāvataḥ: one who creates habitations, (4.54.5);

vṛjinam: the crooked one, (10.87.15); (4.1.17), (5.3.11)]

Riṣhi: 19-21, Shaktih Vāsiṣṭhah

9.97.19:

You are cherished for giving us joy in the forming of gods (1).

May you flow into the purifier at the heights in a stream (2).

Invincible, with perfect felicities in a thousand streams (3).

You flow forth to win the plenty and to overcome (the evil) (4).¹⁹

[*surabhiḥ*: one with perfect felicities, (4.39.6); fragrant, (S);

Line 2: similar to line 5 in (9.97.16);]

¹⁸ ग्रन्थि न वि ष्य (1), ग्रथितं पुनान् (2), क्रुजुं च ग्रातुं वृजिनं च सेम् (3),
अत्यो न क्रदो हरिरा सृजानो (4), मर्यो देव धन्वं पुस्त्यावान् (5)

¹⁹ जुष्टो मदाय देवतात इन्द्रो (1), परि ष्णुना धन्वं सानो अव्ये (2),

सुहस्त्रधारः सुरभिरदद्यः (3), परि स्वं वाजसातौ नृष्ट्वै (4)

9.97.20:

The resplendent Somās rushes, like horses let loose in battle (3,2), without reins, without chariots and unyoked (1).

O Gods, approach them for your drink (4).²⁰

9.97.21:

O Indu, during the advent of gods in us (1), may you flow from the ocean of midworld into our sheaths (2).

O Soma, may you grant us riches, vast, desirable (3), full of hero-strength and forceful (4).²¹

[ugram: forceful, (3.26.5);

nabhaḥ: midworld; chamūṣhu: bowls; sheaths, see (9.20.6);]

Riṣhi: 22-24, Karṇashruti Vāśiṣṭhah

9.97.22:

When one fashions speech out of mind seeking delight (1), as one upholds the superior one in the law in front of a crowd (2), then the Ray-cows come to the desirable lord (3,5),

the happy protector shining in the human body (4).²²

[SV (537); (variant); dyukṣha in SV, kṣhoh in RV;

varam: desirable lord, kṣhoh: crowd, earth]

²⁰ अरश्मानो यैं अरथा अयुक्ता (1), अत्यासो न संसृजानास आजौ (2),

एते शुक्रासौ धन्वन्ति सोमा (3), देवासूस्तां उप याता पिबध्यै (4)

²¹ एवा न इन्दो अभि देववीतिं (1), परि स्व नभो अर्णः चमूषु (2),

सोमो अस्मभ्यं काम्यं बृहन्तं रथिं ददातु (3), वीरवन्तमुग्रम् (4)

²² तक्षुत् यदी मनसो वेनतो वाक् (1), ज्येष्ठस्य वा धर्मणि क्षोः अर्नीके (2),

आदीम् आयन् वर्मा (3), वावशाना जुषं पर्ति कुलशे (4), गाव इन्दुम् (5)

9.97.23:

Soma is the divine benefactor of givers (1),
and the givers are cherished (2).

Soma, wise of mind, the Truth on the Truth, flows (3).

The king upholds the laws associated with strength (4).

The ten rays (powers) restrain him (5).²³

[*dānudāḥ, dānupinva, vṛjanya bhāri*: occur only once. Meanings based on S.]

9.97.24:

The pure-flowing Soma with divine vision from the purifiers (1),
is the king of all gods and mortals (2).

He is two-fold and treasure master of the felicities (3).

The beautiful Indu bears the well-nourished Truth (4).²⁴

[*subhṛtam*: well-nourished, (8.19.27), (10.170.2)]

Riṣhi: 25-27, Mr̄jikāḥ Vāsiṣṭhāḥ

9.97.25:

Come, like a horse, for the advent of Indra and Vāyu (1,3),
and for the inspired knowledge and the gain of riches, O Soma (2).
Give us the vast impulsion in thousands (4).

Being purified, become the discoverer of treasures (5).²⁵

²³ प्र दानुदो दिव्यो (1), दानुपिन्व (2), कृतमृतार्य पवते सुमेधाः (3), धर्मा भुवत् वृजन्यस्य राजा (4), प्र रश्मिभिः दुशभिः भारि भूर्म (5)

²⁴ पवित्रेभिः पवमानो नुचक्षा (1), राजा देवानामुत मत्यानाम् (2), द्विता भुवदपिपती रथीणाम् (3), कृतं भरत् सुभृतं चार्विन्दुः (4)

²⁵ अर्वा इव (1), श्रवसे सातिमच्छ (2), इन्द्रस्य वायोरभि वीतिमर्ष (3), स नः सहस्रा बृहतीरिषो दा (4), भवा सोम द्रविणोवित् पुनानः (5)

9.97.26:

After being poured into our vessels (bodies) (2),
 may Somās grant us the dwelling, the perfect hero-power (3),
 the right mind and (the ways of) satisfaction of gods (1,5).
 They are worshipped with sacrifice (4).

They are desired by all, are our invokers (6),
 worshipped in heaven and most rapturous (7).²⁶

9.97.27:

O Great Soma, O God, flow for the advent of gods (1),
 and for providing food, O one fit for Indra's drink (2).

May we be great in battles with your power established in us (3).
 Purified, you render heaven and earth as perfect abodes (4).²⁷
 [Lines 1, 2 are as in (9.96.3); *hitāḥ*: established; *samarye*: battle]

Riṣhi: 28-30, Vasukraḥ Vāsiṣṭhāḥ

9.97.28:

Yoked by mighty forces, you neigh like steeds (1,2),
 you are terrible as a lion, swifter than mind (3,4).

O Indu, grant us happy right-mindedness by (pointing out to us) (5),
 the paths which are straight-forward and turned towards us (6).²⁸
 [rajiṣṭhāḥ: straight-forward, upright, (1.91.1), (7.51.2)]

²⁶ देवाव्यो (1), नः परिष्विच्यमानाः (2), क्षये सुवीरं धन्वन्तु सोमाः (3), आयज्यवः (4), सुमतिं (5), विश्वारा होतारो न (6), दिवियजौ मन्द्रतमाः (7)

²⁷ एवा दैव देवताते पवस्वं मुहे सौम् (1), प्सरसे देवपानः (2), महश्चिद्धि घ्मसि हिताः समर्ये (3), कृथि सुष्ठाने रोदसी पुनानः (4)

²⁸ अश्वो न क्रदो (1), वृषभिर्युजानः (2), सिंहो न भीमो (3), मनसो जवीयान् (4), अर्बाचीनैः पृथिभिर्ये रजिष्ठा (5), आ पवस्व सौमनसं न इन्दो (6)

9.97.29:

The hundred streams born of gods are released (1).
 The seers rub bright and pure the thousand (streams) (2).
 O Indu, make the conquering riches from heaven flow to us (3).
 You are the master of abundant riches (4).²⁹
 [pura etāsi: master (S);
 sanim: gifts, (1.27.4), conquering, (3.1.23)]

9.97.30:

Soma's gallopings from heaven are stimulating as the days (1).
 A wise king does not abandon his friend (2).
 Just as a son by his workings of his will (helps) his father (3),
 may you flow so that all people are successful (4).³⁰
 [sargā: gallopings, (4.3.12); asasṛgram: stimulating, (10.31.3)]

Riṣhi: 31-44, Parāsharaḥ Śāktyāḥ

9.97.31:

Your honeyed streams are loosened (1),
 when you are purified by your flows through the strainer (2).
 O pure Soma, you stream in the abodes of knowledge (3).
 You nourish the Sun by your illuminations when you are born (4).³¹
 [SV (534); variant;
 apinvam: pervade; nourish, (4.42.4); arkaiḥ: illuminations, (6.4.6)]

²⁹ शूतं धारा देवजाता असृग्रन् (1), सहस्रम् एनाः कवयौ मृजन्ति (2),
 इन्द्रौ सुनित्रौ दिव आ पवस्व (3), पुरएतासि महूतो धनस्य (4)

³⁰ दिवो न सर्गा अससृग्रम् अह्लां (1), राजा न मित्रं प्र मिनाति धीरः (2),
 पितुर्न पुत्रः क्रतुभिः यत्तान् (3), आ पवस्व विशो अस्या अजीतिम् (4)

³¹ प्र ते धारा मधुमतीः असृग्रन् (1), वारान् यत्पूतो अत्येषि अव्यान् (2),
 पवसान् पवसे धाम् गोनां (3), जज्ञानः सूर्यम् अपिन्वो अकैः (4)

9.97.32:

Soma roars following the path of Truth (1);
 bright, he shines forth, (being) the home of immortality (2).
 Full of satisfaction he flows for Indra (3),
 urging the speech of seers with thoughts (4).³²

9.97.33:

O Divine well-winged Soma, by your looking down (1),
 the streams of Soma pervade and nourish the actions (needed) (2),
 for the manifestation of gods (3).

O Delight, enter the Soma-holding vessel (4).
 Crying (in bliss), approach the rays of Sun (5).³³

9.97.34:

The bearer of offerings utters the three hymns (1),
 about the thinking of Truth and the mind of wisdom of Brahman (2).
 The chanters come to Soma eagerly (4),
 just as the cows go around seeking the cowherd (3).³⁴
 [SV (525, 859);
dhīti: thinking; *manīshām*: mind of wisdom, (4.5.3);]

³² कनिक्रदत् अनु पन्थामृतस्य (1), शुक्रो वि भास्यमृतस्य धार्म (2),
 स इन्द्राय पवसे मत्सरवान् (3), हिन्वानो वाचं मृतिभिः कवीनाम् (4)

³³ दिव्यः सुपर्णः अव चक्षि सोम् (1), पिन्वन् धाराः कर्मणा (2), देवर्वीतौ (3),
 एन्दौ विशा कलशौ सोमधानं (4), क्रन्दनिहि सूर्यस्योष रसिमम् (5)

³⁴ तिस्रो वाचं ईरयति प्र वह्निः (1), क्रृतस्य धीतिं ब्रह्मणो मनीषाम् (2),
 गावो यन्ति गोपति पृच्छमानाः (3), सोमं यन्ति मृतयो वावशानाः (4)

9.97.35:

Both the Ray-cows and milk-cows desire Soma (1).
 With their thoughts, the wise pose questions to Soma (2).
 Soma after being pressed is sent for purification (3).
 Soma becomes united with rik mantrās in triple rhythm (4).³⁵
 [ajyamāna: driven, (5.30.14), (6.2.8); triṣṭubhaḥ: triple-rhythm;]

9.97.36:

After being poured into the vessels (our bodies) (1),
 and purified, flow (to us) for our happiness and welfare (2).
 With your great voice, enter Indra (3).
 Increase the many-thoughted speech among the people (4).³⁶
 [bṛhatā raveṇa: great voice, (7.33.4)]

9.97.37:

Wide awake to the Truth of thoughts, the illumined Soma (1),
 sits in the bowls (sheaths) after being purified (2).
 The leaders of yajna journey with skilful hands (5),
 coming together with an utter desire touch him (4,3).³⁷
 [nikāma: with an utter desire, (3.1.15);
 chamūshu: bowls, see (9.20.6)]

³⁵ सोमं गावौ धेनवौ वावशानाः (1), सोमं विप्रा मृतिभिः पुच्छमानाः (2),
 सोमः सुतः पूयते अञ्ज्यमानः (3), सोमे अर्काः त्रिष्टुभः सं नवन्ते (4)

³⁶ एवा नः सोम परिषिद्ध्यमानः (1), आ पंवस्व पूयमानः स्वस्ति (2),
 इन्द्रमा विश ब्रह्मा रवेण (3), वर्धया वाचं जुनया पुरंधिम् (4)

³⁷ आ जागृतिविप्रं कृता मतीनां सोमः (1), पुनानो असदत् चमृषु (2),
 सर्पन्ति (3), यं मिथुनासौ निकामा (4), अच्युत्यवौ रथिरासः सुहस्ताः (5)

9.97.38:

The purified Soma approaches (*upa*) (Indra) (1),
 as the *dhātā* approaches the Sun (2).
 He fills both the earth and heaven (3).
 He uncovers the darkness with his light (4).
 May the beloved (Soma) give his beloved powers for our growth (5).
 He grants us the riches, even though there is no cause for it (6).³⁸
 [*kāriṇāḥ*: cause, (3.54.14); *na kāriṇāḥ*: without cause;
priyasāśa: clear streams (S), (occurs once)
vi āvāḥ: uncover;
dhātā: powers which establish, (7.35.3), ordainer, (10.82.2), year (S)]

9.97.39:

The pure Soma increases himself (in the human beings) (2),
 and increases the growth of other powers in us (1).
 He is bounteous, protects us by his light (3).
 By his help our ancient forefathers (4),
 knowers of the path, knowers of the Sun-world (5),
 recovered the (stolen) Ray-cows from the hills (6).³⁹
 [*padajñāḥ*: knowers of path, (3.55.2)]

9.97.40:

Moving in the (inconscient) ocean (1),
 Soma first generated according to the laws (2),
 the king of the worlds and the creatures (3).
 Soma pressed between the two stones grows into the vast (5).
 From the heights, the showerer flows into the purifier (4).⁴⁰

³⁸ स पुनान् उप् (1), सुरे न धाता (2), आ उभे अङ्गा रोदसी (3), वि ष आवः (4),
 प्रिया चिदस्य प्रियसासं ऊती (5), स तू धनं कारिणे न प्र यस्त् (6)

³⁹ स वंधिता (1), वर्धनः पूयमानः सोमो (2),
 मीढ़वाँ अभि नो ज्योतिषा आवीत् (3), येना नः पूर्वे पितरः (4),
 पदज्ञाः स्वर्विदौ (5), अभि गा अद्रिमुष्णन् (6)

⁴⁰ अक्षान् समुद्रः (1), प्रथमे विधर्मं जनयन् (2), प्रजा भुवनस्य राजा (3),
 वृषा पवित्रे अधि सानो अव्ये (4), बृहत् सोमो वावृद्धे सुवान् इन्दुः (5)

[SV (529, 1253); The creation starts from the inconscient ocean. Still the supreme law is there; Soma creates the worlds as stated in RV (9.96.5). He also creates the protectors of the worlds.

akrān: moving; avye: net of sense-life, purifier;]

9.97.41:

The mighty Soma did that great work (1),
of electing (Indra) among the gods (3),
he being the source of waters (2).

Pavamāna Soma has established the perfect might (*ojas*) in Indra (4).
Soma has generated the light in the Sun (5).⁴¹

[SV (542, 1255);]

9.97.42:

O God Soma, make Vāyu joyful for our sacrifice and riches (1,5).
Make Mitra and Varuṇa joyful when you are purified (2).
Make the gods and the host of Maruts rapturous (3).
Make the earth and heaven joyful (4).⁴²

9.97.43:

O Soma, the straight one, flow, killing all the crooked things (1),
(destroying) those causing diseases and harm (2).
You mix the milk of knowledge with the stream of Soma (3).
You are Indra's; we are your friends (4,5).⁴³

⁴¹ मृहत् तत् सोमो महिषः चकार् (1), अपां यद्भौं (2), अवृणीत देवान् (3), अदधादिन्द्रे पर्वमान् ओजो (4), अजनयत् सूर्ये ज्योतिः इन्दुः (5)

⁴² मत्सि वायुमिष्ये राधे च (1), मत्सि मित्रावरुणा पूयमानः (2), मत्सि शर्धो मारुतं मत्सि देवान् (3), मत्सि यावापृथिवी (4), देव सोम (5)

⁴³ क्रजुः पर्वस्व वृजिनस्य हन्ता (1), अप अर्मीवां बाधमानो मृधश्च (2), अभिश्रीणन् पयः पर्वसाभि गोनाम् (3), इन्द्रस्य त्वं (4), तवं वयं सखायः (5)

9.97.44:

Make the fountain of felicities flow to us (2),
hastening the honey-sweet Soma (1).

Make the hero strengths flow to us as well as enjoyment (3).
O Indu, flow sweet, for Indra (4).

Make the riches from the ocean of midworld flow to us (5).⁴⁴
[*Bhagam* : enjoyment, felicities, (9.10.5)]

Rishi: 45-58, Kutsa Āngirasaḥ

9.97.45:

The Soma, pressed out in the form of a stream (1),
finds its course like a horse (2);
being powerful it rushes like a river down a descent (3).

Being purified, it alights at the source of delight (4).

Indu becomes united with Ray-cows, and the waters (5).⁴⁵
[*hitvā*: finds its course, (10.165.5)]

9.97.46:

O Indra, the wise thinker Soma who likes you (2),
forcefully flows to the bowls for you (1,3).

He is charioted, has the strength of Truth (5),
and capable of seeing the Sun-world (*svar*) (4).

He is given to you by the desire of the seekers of the gods (6).⁴⁶
[*devayatām*: one who seeks the godhead, (5.1.4)
chamūshu: bowls; recall mental body signifies one of the bowls; see
(9.20.6)]

⁴⁴ मध्वः सूदं (1), पवस्व वस्व उत्सं (2), वीरं च न आ पवस्वा भगं च (3),
स्वदस्व इन्द्राय पवमान इन्दो (4), रयिं च न आ पवस्वा समुद्रात् (5)

⁴⁵ सोमः सुतो धारय (1), अत्यो न हित्वा (2), सिन्धुर्न निष्ममिभि वाजी
अंक्षाः (3), आ योनि वन्यम् असदत् पुनानः (4),
समिन्दुः गोभिः असरत् समिद्धिः (5)

⁴⁶ एष स्य तै पवत (1), इन्द्र सोमश्चमूषु धीरं उशते (2), तवस्वान् (3),
स्वर्चक्षा (4), रथिरः सत्यरुष्मः (5), कामो न यो दैवयताम् असर्जि (6)

9.97.47:

Purified in his ancient horizontal expansion and growth (1),
 he pervades the body of the daughter (earth) (2).
 He clothes the abode (of yajna) with his threefold protection (3).
 He is established in waters (4).
 Sounding like an invoker, he moves in the level spaces (5).⁴⁷
 [samaneśhu: level spaces, (7.2.5); battle, (6.75.3); halls of yajna (S)
 tiraḥ vayasā: horizontal expansion, (2.10.4)]

9.97.48:

O God Soma, you are charioted (1).
 After purification, may you flow swiftly into the bodies (2).
 You are most sweet in waters, the honeyed one (3),
 Truth-possessing, are true in thoughts like God Savitā (4).⁴⁸
 [svādiṣṭhāḥ: most sweet, (4.10.5);
 satyamanmā: true in his thoughts, (1.73.2);
 pūyamāna: after being purified, (9.87.6);
 chamvoḥ: vital and mental body, see (9.20.6)]

9.97.49:

Being hymned, flow quickly to Vāyu for his advent (1).
 Being purified, hasten to Mitrā-Varuṇa (2).
 (Hasten) to the leader in the car, with the speed of thoughts (3).
 (Hasten) to Indra, the showerer, having Vajra in his arms (4).⁴⁹

⁴⁷ एष प्रत्नेन वर्यसा पुनानः तिरो (1), वर्णसि दुहितुर्दधानः (2),
 वसानः शर्म त्रिवर्ष्यथम् (3), अप्सु (4), होतेव याति समनेषु रेभन् (5)

⁴⁸ नू नुस्त्वं रथिरो देव सोम् (1), परि स्व चूम्बौः पूयमानः (2),
 अप्सु स्वादिष्टो मधुमाँ (3), कृतावा देवो न यः संविता सत्यमन्मा (4)

⁴⁹ अभि वायुं वीती अर्ष गृणानो (1), अभि मित्रावर्षणा पूयमानः (2),
 अभी नरं धीजवनं रथेष्टाम् (3), अभीन्द्रं वृषणं वज्रबाहुम् (4)

9.97.50:

Being purified grant us excellent dwellings and coverings (1),
grant us the well-milked milch cows (2).

Grant us for our support the delightful gold (3).

O God Soma, grant us the horses along with the cars (4).⁵⁰

[*suvasanāni*: excellent dwelling, (6.51.4); handsome clothes (S) (in this verse)]

9.97.51:

Being purified, bring us the divine felicities (1),
and all the earthly felicities too (2).

May we have that (power) which endows us with riches (3).

Give us (the felicities) of rishis such as Jamadagni (4).⁵¹

9.97.52:

With your purified streams, flow to us with the riches (1).

O Delight, flow in the auspicious waters (2).

May Indra the great one, swift as wind (3),
establish in me a hero-power which gallops (towards Soma) (4).⁵²

[SV (541, 1104);

[*purumedhāḥ*: one associated with many yajnas, (Indra);

takve: galloping (1.66.1); *sarasi*: waters, rivers;

bradhna: the great one, (3.7.5), (1.6.1); *māmshchatve*: auspicious;
yellow (S);]

⁵⁰ अभि वस्त्रा सुवस्त्रानि अर्ष (1), अभि धेनूः सुदुधाः पूयमानः (2),

अभि चन्द्रा भर्तवी नो हिरण्या (3), अभ्यश्वान् रथिनौ देव सोम (4)

⁵¹ अभी नो अर्ष दिव्या वसूनि (1), अभि विश्वा पार्थिवा पूयमानः (2),

अभि येन द्रविणम् अश्ववाम् (3), अभ्यर्षेयं जमदग्निवन्नः (4)

⁵² अया पवा पवस्य एना वसूनि (1), मांश्रत्व इन्द्रो सरसि प्रधन्व (2),

ब्रह्मः चित् अत्र वातो न जूतः पुरुमेधः चित् (3), तक्वे नरं दात् (4)

9.97.53:

O Soma, one with inspiration, after purification may you flow (1), to *tirtha*, the place of (inner) yajna, full of inspiration (2).
 May Soma (grant us) sixty thousand treasures (3), for our rapture, (as easily as) shaking a tree with ripe fruits (4).⁵³
 [shruṭe: inspired knowledge; inspiration;
shravāyyam: full of inspiration, (5.20.1);
 Line 1: arrows are symbolic;]

9.97.54:

The profuse raining (of arrows) gives happiness to Soma (1).
 They are deadly in battles (2).
 He has put the foes to sleep and driven them away (3).
 Drive away the enemies, those without knowledge (4).⁵⁴
 [Lines 1-3: Translation due to S and Wilson;
achetah: those without knowledge, (1.120.2)]

9.97.55:

The three purifiers are spread out (1),
 After purification, Soma rushes in a single (stream) (2).
 You are Bhaga, the giver of gifts (3).
 O Indu, you are the most opulent among the opulent (4).⁵⁵
 [Bhaga: see (9.109.13)]

⁵³ उत न एना पंवया पंवस्व अधि श्रुते (1), श्रवाय्यस्य तीर्थे (2),

पुष्टि सुहस्रा नैगुतो वसूनि (3), वृक्षं न पुकं धूनवृत् (4), रणाय (5)

⁵⁴ महि इमे अस्य वृष्णाम् शुषे (1), माँश्चत्वे वा पृश्ने वा वधत्रे (2),
 अस्वापयत् निगुतः स्त्रेहयत् च (3), अपामित्राँ अपाचितौ अचेतः (4)

⁵⁵ सं त्री पवित्रा वित्तानि एषि (1), अन्वेकं धावसि पूयमानः (2),
 असि भगो असि दात्रस्य दाता (3), असि मधवा मधवन्द्य इन्दो (4)

9.97.56:

Soma, the king of all the worlds, the thinker (2),
the knower of all, flows forth (1).

May the drops of Soma impel the discovery of knowledge (3).
Indu flows through the net of sense-life for purification (4).⁵⁶
[īrayan: to impel, (5.20.2)]

9.97.57:

The unassailable and adorable (gods) caress Indu (1).
The seers sing in his tracks, like eagles (eager for food) (2).
The wise sages urge the ten powers, to reveal (3),
his (true) form with the waters and the essences (4).⁵⁷
[sam-añjate: reveal completely; añjata: reveal, (5.3.2)]

9.97.58:

O pure Soma, with you may we be able to use (1),
discrimination always in performing the (inner) yajna (2).
May Aditi, Sindhu, Earth and Heaven (4),
Mitra, Varuṇa cherish us (3).⁵⁸

[SV (590);
Lines 3 and 4 occur in the last mantrās of several sūktās of RV.
[chinavat: discrimination, (4.2.11);
bhare: yajna;]

⁵⁶ एष विश्ववित् पवते (1), मनीषी सोमो विश्वस्य भुवनस्य राजा (2),
द्रप्सां ईरयंन् विदथेषु (3), इन्दुर्विं वारमव्यं समय अति याति (4)

⁵⁷ इन्दुर्हन्ति महिषा अदब्धाः (1), पदे रेमन्ति कवयो न गृध्राः (2),
हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते (3), रूपमपां रसेन (4)

⁵⁸ त्वयां वृयं पवमानेन सोम् (1), भरे कृतं वि चिनुयाम् शश्वत् (2)
तत्रो मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत चौः (4)

98. Soma given to the Discerning

Riṣhi: Ambariṣho Vārṣhāgirah; Rjishvā Bhāradvājah;
 Metre: 1-10,12, Anuṣṭup; 11, Brhatī

- 9.98.1: Luminous riches
- 9.98.2: He is hastened by aspirants
- 9.98.3: Shines like Agni in the yajna-journey
- 9.98.4: Illumine us for a hundred years
- 9.98.5: May we be yours
- 9.98.6: Ten companions anoint him
- 9.98.7: Goes to all the gods
- 9.98.8: Established the vast hearing
- 9.98.9: Indu generated Heaven and Earth
- 9.98.10: Soma given to the discerning
- 9.98.11: Drives away concealed thieves
- 9.98.12: Abodes of plenty

9.98.1:

Bring us the riches which conquer plenitudes (1),
 which are desired by hundreds, O Soma-delight (2),
 (The riches) have the power to carry thousands (3).
 They are highly luminous and overcome powerful enemies (4).¹
 [SV (549, 1238);
 vājasātamam: the strong conqueror of plenitudes, (5.13.5)]

9.98.2:

The pressed out Soma flows on the net of sense-life (1),
 just like a warrior in a chariot is covered with armour (2).
 Placed and urged (by the aspirants) he hastens (3),
 and flows in streams (4).²

¹ अभि नो वाज्ञसात्तमं रयिमर्ष (1), पुरुस्पृहम् इन्दौ (2),
 सुहस्त्रभर्णसं (3), तुविद्युम्नं विभ्वासहम् (4)

² परि ध्य सुवानो अव्ययं (1), रथे न वर्म अव्यत (2),
 इन्दुरभि द्रुणा हितो हियानो (3), धाराभिः अक्षाः (4)

[*hiyānah*: urged, (9.30.2); *abhihitah*: placed;
druṇā: speeds, (5.86.3), (9.1.2)]

9.98.3:

The pressed out Soma flows out of the purifier (1),
releasing the delight in streams to the seeker of Ray-cows (2,4).
He goes shining like (Agni) in the yajna-journey at the heights (3).³

9.98.4:

O God, you (grant) eternal riches to mortals who are givers (1).
O Indu, you illumine us for a hundred years with much riches (2).⁴
[*shashvate*: eternal (1.36.19);
shata-ātmā: hundred years, (10.33.9); *vivāsasi*: illumine, (6.16.12)]

9.98.5:

O prince of riches, O killer of demons, may we be yours (1).
May we be most near the treasures desired by many (2).
O unseizable ray, may we have impulsions and happiness (3).⁵
[*adhrigo*: O uncontrollable Ray, (5.10.1);
iṣhah: impulsions for doing the right actions;]

9.98.6:

The ten companion powers anoint him (1,3,5),
who is renowned in the form of streaming waves (6,2).
He is crushed by stones, is beloved, and is desirable to Indra (4).⁶

³ परि ष्य सुवानो अक्षा इन्दुः अव्ये (1), मदच्युतः धारा (2),
य ऊर्ध्वो अध्वरे भ्राजा न एति (3), गव्ययुदः (4)

⁴ स हि त्वं दैव शर्वते वसु मत्तीय दाशुर्वे (1),
इन्दो सहस्रिणैरुर्यिं शतात्पानं विवाससि (2)

⁵ वृयं तै अस्य वृत्रहन् वसो (1), वस्वः पुरुस्पृहः
नि नेदिष्टतमा (2), इषः स्याम् सुप्तस्य अधिगो (3)

⁶ द्विर्यं पञ्च (1), स्वर्यशसं (2), स्वसारो (3),
अद्रिसंहतम् प्रियमिन्द्रस्य काम्यं (4), प्रस्तापर्यन्ति (5), उर्मिणम् (6)

[*prasnāpayanti*: anoint him with waters (S)
svayashase: self-renowned, (5.48.1)]

9.98.7:

He (Soma) is joyful and adorable, luminous and brown (1).

He is purified by the strainer (sense-life) (2).

He goes to all the gods with his rapture (3).⁷

[SV 552, 1329;]

[*vārena*: straining cover; *haryatam*: joyful, adorable, (3.5.8);
babhrū: brown; the condition before purification;]

9.98.8:

For your protection, you (aspirants) have drunk Soma (1),
 the achiever of perfection, who has established (2,4),
 the vast inspired knowledge among the wise (3).

He is shining like the Sun (*svar*) (5).⁸

9.98.9:

O progeny of Manu, in the inner yajna (1),
 Indu has generated the Heaven and Earth (2),
 The God (Soma) stands on the divine hill (3),
 is pressed (by aspirants), O many-voiced one (4).⁹

[*tuvishvani*: one of many voices, (5.16.3); an epithet for Agni;
devī: divine, (2.3.5) & others;]

⁷ परि त्यं हर्यतं हरिं बभुं (1), पुनन्ति वारेण (2),

यो देवान् विश्वान् इत्परि मदेन सह गच्छति (3)

⁸ अस्य वो ह्यवस्ता पान्तौ (1), दक्षसाधनम् (2),

यः सुरिषु श्रवौ बृहत् (3), दुधे (4), स्वर्ण हर्यतः (5)

⁹ स वां यज्ञेषु मानवी (1), इन्दुर्जनिष्ट रोदसी (2),

देवो देवी गिरिष्टा (3), अस्त्रेधन् तं तुविष्वणि (4)

9.98.10:

O Soma, you are poured forth (2),
 for the drink of Indra, the killer of Vṛtra (1),
 and also for the leaders with discrimination (3),
 sitting in the abode of gods (4).¹⁰

[*dakṣiṇāvate*: discernment, (3.53.6);

The sūkta-s (1.125) and (10.107) clearly stress this meaning of *dakṣiṇā* as discernment, than as a gift.]

9.98.11:

The ancient Soma-delights flow into the purifier at the dawns (1),
 driving away in the morning the concealed thieves (2),
 who move in crooked ways and are unconscious in knowledge (3).¹¹
 [*huraḥ-chitam*: moving in crooked ways, (1.42.3)]

9.98.12:

O friends who are wise, yourselves and ourselves (1,3),
 may we possess together (4),
 the plentiful riches which are fragrant and shining superbly (2,5).
 May we win abodes of plenty (6).¹²
 [*ashyāma*: may we possess, (6.5.7), may we win (4.4.14);
vājapastyā: one having plenitude in his abode, (6.58.2)]

¹⁰ इन्द्राय सोमं पातवे वृत्रघ्ने (1), परि विच्यसे (1),

नरै च दक्षिणावते (3), देवायं सदनासदै (4)

¹¹ ते प्रत्वासो व्युष्टिषु सोमाः पवित्रै अक्षरन् (1),

अप्स्रोर्थन्तः सनुतः (2), हुरश्चितः प्रातस्ताँ अप्रचेतसः (3)

¹² तं संखायः (1), पुरोरुचै (2), युं वृयं च सूर्यः (3),

अश्याम् (4), वाजगन्ध्यं (5), सनेम् वाजपस्त्यम् (6)

99. Power indicated by name

Riṣhi: Rebhasūnū Kāshyapau

Metre: 1, Brhatī; 2-8, Anuṣṭup;

9.99.1: Luminous purifier of perfect form

9.99.2: Perfected Soma moves to plenitude

9.99.3: Wise sing the Soma chants

9.99.4: Power indicated by name

9.99.5: Advance knowledge

9.99.6: The seed of Ray-cow

9.99.7: Cleansed by perfect actions

9.99.8: Guided by the divine powers

9.99.1:

For the joyful and forceful (Soma) (1),
the great and youthful persons stretch the bow of manhood (2,5).
They spread out the luminous (purifier) (3),
of perfect form in front of the sages for the mighty Soma (4).¹
[SV (551); *nirnje*: pure form, (1.25.13); *asura*: mighty;
vipām: illumined seers, (3.3.7)]

9.99.2:

The thoughts of the luminous Sun (2),
urge the luminous impeller to move (4).
Then the powers make the perfected Soma (1),
to move towards the plenitude (3).²
[*vivasvataḥ*: luminous Sun, (6.8.4);
yātave: impeller, (5.29.10), (1.37.10)]

¹ आ हृयताय धृष्णवे (1), धनुः तन्वन्ति पौस्यम् (2), शुक्रां वर्यन्ति (3),
असुराय निर्णिं विपामग्रे महीयुवः (4)

² अथ क्षुपा परिष्कृतो (1), वाजां अभि प्र गाहते (2),
यदी विवस्वतो धियो (3), हरिं हिन्वन्ति यातवे (4)

9.99.3:

We purify the rapturous (Soma) to be fit for Indra's drink (1).
 Wise persons in olden days and now (3),
 place (the Soma) in their mouths (2).³
 [Line to 2,3: The wise sing the Soma chants;
gāvah: rays; Soma]

9.99.4:

The purified Soma is praised with an ancient hymn (1).
 And the thought makes the god shine bright (2),
 bearing the (powers indicated by) names (3).⁴
 [kr̥panta: to shine, see (9.64.28)]

9.99.5:

(Soma) pours the splendours and supports everything (1,3);
 (He) is purified on the covering of net of sense-life (2).
 The thinkers pray to him as messenger for advance-knowledge (4).⁵
 [ā shāsate: to pray (S); dharmasim: see (9.2.2)
pūrvachittaye: advance-knowledge, (1.84.12);
ukshamānam: pouring, (his splendours) (2.2.4)]

9.99.6:

Soma, the purified one and most rapturous, sits in the two bowls (1).
 He places in them the seed of the Ray-cow (2).
 He, the lord of thoughts is praised (3).⁶

³ तमस्य मर्जयामसि मदो य इन्द्रपातमः (1),
 यं गावं आसभिः दधुः (2), पुरा नुनं च सूर्यः (3)

⁴ तं गाथ्या पुराण्या पुनाननम् अभ्यनूपत (1),
 उतो कृपन्त धीतयो देवानां (2), नाम विग्रहतीः (3)

⁵ तम् उक्षमाणम् (1), अव्यये चारै पुनन्ति (2), धर्णसिम् (3),
 दुतं न पूर्वचित्तय आ शासते मनीषिणः (4)

⁶ स पुनानो मुदिन्तमः सोमश्रमूर्षु सीदति (1),
 पशौ न रेत आदधत् (2), पतिः बचस्यते धियः (3)

[Lines 1 and 2: Soma places the seeds of new future births in man based on knowledge. See also (9.20.6).]

9.99.7:

The Soma pressed out for the gods (2),
is cleansed by the perfect actions (1).

When he is known as a great giver (3),
he rushes into the great waters (4).⁷

[*sam-dadīḥ*: great giver (S); *sukarmabhiḥ*: see (9.70.4), (4.2.17)]

9.99.8:

On being pressed out, you move to the purifier (1).

You are guided by the divine powers, O Indu (2),

O most rapturous one, for the sake of Indra (3),
you sit inside the sheaths (bowls) (4).⁸

[*yataḥ*: who move about, (5.53.16)]

100. Law of Working and armour

Riṣhi: Rebhasūnū Kāshyapau

Metre: Anuṣṭup

9.100.1: Waters approach Soma

9.100.2: Nourish riches in the giver's house

9.100.3: Release rain like thunder

9.100.4: Soma rushes like a galloper

9.100.5: Flow to increase our will-power

9.100.6: Strong conqueror

9.100.7: Motherly powers caress you

9.100.8: Great inspired knowledge

9.100.9: His law of working and armour

⁷ स मृज्यते सुकर्मभिः (1), देवो देवेभ्यः सुतः (2),
विदे यदासु संदुदिः (3), महीरपो वि गाहते (4)

⁸ सुत इन्दो पवित्र (1), आ नृभिः युतो वि नीयसे (2),
इन्द्राय मत्सरिन्तमः (3), चमूष्वा नि षीदसि (4)

9.100.1:

(Waters), harmless, approach (Soma) with adoration (1),
 who is highly desirable and is dear to Indra (2),
 just as cows lick a newborn calf on birth (3).¹
 [SV (550);]

9.100.2:

O Soma, O Delight, after being purified (1),
 bring us the two-fold riches (or felicities) (2).
 You nourish all the riches in the house of the giver (3).²

9.100.3:

You release your thoughts yoked to the mind (1);
 release the rain like the thunder (2).

O Soma, you nourish the treasures of Heaven and Earth (3).³
 [tanyatuh: thunder, (8.3.6), thunder-chant, (5.25.8)]

9.100.4:

When the Soma is pressed out, it rushes in a stream (2),
 through the cover of the purifier (4),
 like the galloping and conquering steed of a conqueror (1,3,5).⁴
 [ramhamāṇa: galloping, (8.19.6), swift, (4.1.3);
 sānasim: conquering, (4.15.6)]

¹ अभी नंबन्ते अद्वृहः (1), प्रियमिन्द्रस्य काम्यम् (2),
 वृत्सं न पूर्व आयुनि ज्ञातं रिहन्ति मातरः (3)

² पुनान इन्द्रवा भर सोमं (1), द्विवहैसं रयिम् (2),
 त्वं वसूनि पुष्यसि विश्वानि दाशुषो गुहे (3)

³ त्वं धियं मनोयुजं सुजा (1), वृष्टिं न तन्युतुः (2),
 त्वं वसूनि पाथीवा दिव्या च सोम पुष्यसि (3)

⁴ परि ते जिग्युषों (1), यथा धारा सुतस्य धावति (2),
 रंहमाणा (3), वि अव्ययं वारं (4), वाजीवं सानुसिः (5)

9.100.5:

O Seer, O Soma, flow in your stream towards us (2),
for (the increase of) our discernment and will-power (1).
(You flow) for the drink of Indra, Mitra and Varuṇa (3).⁵

9.100.6:

O strong conqueror of the plenitudes, O Soma (2),
flow in streams to the purifier when you are pressed out (1,3),
and to Indra, Viṣṇu and other gods, O most rapturous (4).⁶

9.100.7:

(O Soma), O luminous one and harmless (2),
the motherly powers caress you in the purifier (1),
just as a milch cow does its newborn (3).

You are pure-flowing according to the order and law (4).⁷
[*vidharmāṇi*: in the order and law, (3.2.3)]

9.100.8:

O pure Soma, you move with your variegated rays (2),
associated with the great inspired knowledge (1).
Putting forth your force, you destroy all the darknesses (3),
in all the houses of the givers (4).⁸
[*shardhan*: putting forth you force, (8.43.32)]

⁵ क्रत्वे दक्षाय नः (1), कवे पवस्व सोम् धारया (2),
इन्द्राय पातवे सुतो मित्राय वरुणाय च (3)

⁶ पवस्व (1), वाजुसातमः (2), पवित्रे धारया सुतः (3),
इन्द्राय सोम् विष्णवे देवेभ्यो मधुमत्तमः (4)

⁷ त्वां रिहन्ति मातरो (1), हरिं पवित्रै अद्रुद्धः (2),
वत्सं जातं न धेनवः (3), पवस्मान् विधर्मणि (4)

⁸ पवस्मान् महि श्रवः (1), चित्रेभिः यासि द्रविमिभिः (2),
शर्धन् तमांसि जिग्नसे (3), विश्वानि दाशुषो गृहे (4)

9.100.9:

O one with the great law of workings (2),
 you support exceedingly the Earth and Heaven (1,3).
 O pure-flowing one; with your greatness (5),
 you wear your armour (4).⁹
 [jabhrishe: support, (9.86.3)]

101. Soma is our great path-finder

Metre: Anuṣṭup

- 9.101.1: Drive away the long-tongued dog
- 9.101.2: The Soma is apt for work
- 9.101.3: Release of the peaceful delight of Soma
- 9.101.4: Joy-causing Soma goes to the gods
- 9.101.5: Lord of everything
- 9.101.6: Makes the speech to vibrate
- 9.101.7: Soma is Pūshan and Bhaga
- 9.101.8: Soma is praised by Ray-cows
- 9.101.9: Five types of beings
- 9.101.10: Soma is our great path-finder
- 9.101.11: Soma becomes conscious of knowledge
- 9.101.12: Somās move swiftly in light
- 9.101.13: Voice of Soma
- 9.101.14: Rushes like a lover to his maiden
- 9.101.15: Accomplisher of discrimination
- 9.101.16: Goes to Indra's rightly perfected place

⁹ त्वं द्यां च (1), महित्रत (2), पृथिवीं च अति जप्रिषे (3),
 प्रति द्रापिम्मुञ्चया: (4), पर्वमान महित्वना (5)

Riṣhi: 1-3, Andhiguḥ Shyāvāshvih

9.101.1:

For your drinking and rapture (2),
the pressed Soma is placed in your front (1).

O friends, drive away the long-tongued dog from this place (3).¹
[SV (545, 697); Dog is a symbol of jealousy as indicated in
RV (7.104.22) or AV (8.4.22).]

9.101.2:

The pressed out Soma flows around in streams out of purifier (1).
The Soma-delight is apt for work like a horse (2).²

[Line 2: Analogy is in (6.2.8). This verse brings out the connection
between Soma and the work. *kṛtyāḥ*: apt for work, (6.2.8)]

9.101.3:

By means of all-reaching thoughts (2),
the human beings urge for the release of peaceful delight (1,4),
by means of the press-stones in the collaborative action (3,5).³
[*adribhiḥ*: press stones; mind and body which work jointly to release
the Soma;
yajña: collaborative action;
duroṣha: peaceful, free of anger (S);
vishvāchī: all-reaching, universal, (7.43.3, 10.139.2)]

¹ पुरोजिती व्रो अन्धसः सुताये (1), मादयित्वर्वे (2),
अप श्वानं श्विष्टन् सखायो दीर्घजिह्वयम् (3)

² यो धारया पावकया परिप्रस्यन्दते सुतः (1), इन्दुरश्वो न कृत्यः (2)

³ तं दुरोषम् अभी नरः सोमं (1), विश्वाच्या धिया (2),
युजं (3), हिन्त्वन्ति (4), अद्रिभिः (5)

Riṣhi: 4-6, Yayātiḥ Nāhuṣhah

9.101.4:

The outpressed most-honeyed Soma, after purification (1,3),
goes to the rapturous Indra (2).

O joy-causing and flowing Soma, may you go to the gods (4).⁴
[sv (547);]

9.101.5:

The illumined seers say that, 'Soma flows for Indra' (1).

By his perfect might, he is the lord of everything (3).

He is the lord of speech; he seeks plenitude (for aspirants) (2).⁵
[makhasyate: seeks plenitude, (3.31.7), (9.50.2); seeks worship (S);]

9.101.6:

He, the thousand streamed ocean, flows day by day (1,4).

He makes the speech to vibrate (2).

Soma, the friend of Indra is the lord of the felicities (3).⁶

Riṣhi: 7-9, Nahuṣhah Mānavah

9.101.7:

Soma is the nourishing Pūshan; he is Bhaga, the enjoyer (1),
Purified, he arrives, the lord of universal abundance (2);
he has manifested both earth and heaven (3).⁷

⁴ सुतासु मधुमत्तमाः सोमा (1), इन्द्राय मुन्दिनः (2), पुवित्रवन्तो (3),
अक्षरन् देवान् गच्छन्तु वो मदाः (4)

⁵ इन्दुरिन्द्राय पवत् इति देवासौ अब्रुवन् (1),
वाचस्पतिः मखस्यते (2), विश्वस्य ईशान् ओजसा (3)

⁶ सहस्रधारः पवते समुद्रो (1), वाचम्-ईङ्गः (2),
सोमः पती र्यीणां सखेन्द्रस्य (3), दिवेदिवे (4)

⁷ अयं पूषा रघिः भगः सोमः (1), पुनानो अर्षति पतिः विश्वस्य भूमनो (2),
व्यस्यत् रोदसी उमे (3)

[SV (546, 818);]

[*bhūmanā*: beings; abundance (1.110.2);

vi akhyat: manifested wholly, (5.81.2);

Bhaga: see (9.109.13)]

9.101.8:

The beloved (Soma) is praised for his rapture (1,3),
by the forceful Ray-cows (2,4).

The streams of Soma-delight make the path for their flow (5).⁸

[*ghṛṣhvayah*: forceful, (1.85.1)]

9.101.9:

O pure-flowing Soma, bring us (2),
that which is most full of energy and is full of inspiration (1,3).
(By this delight) may we win the riches (5).

He supports the five types of beings (4).⁹

[*pañcha charṣhanīḥ*: beings of the five worlds such as matter, life-energy, mind, supermind or Truth and Bliss; (1.7.9), (6.11.4), (2.2.10)

They are called Bhur, Bhuvaḥ, Manah, Mahas and Jana (or Mayas) in later books. I have replaced the usually occurring *svar* by Mahas, since *svar* in Veda stands for the fourth world, whereas *svar* in later books indicates the mental world. The five beings are called as five hosts (*vrātā*) in (9.14.2).]

⁸ समु प्रिया अनूष्टु (1), गावो (2), मदाय् (3), घृष्ययः (4),

सोमासः कृष्णते पथः पवमानास् इन्दवः (5)

⁹ य ओजिष्टस्तमा (1), भर् पवमान (2), श्रवाय्यम् (3),

यः पञ्च चर्षणीः (4), अभि रथि येन् वनामहै (5)

Rishi: 10-12, Manuḥ Sāmvaranah

9.101.10:

Soma flows as the delight (1).

He is our great path finder (2).

On being pressed out, he flows to the friendly (gods) (3);
(he is) free of evil, knower of Sun and perfect in thought (4).¹⁰
[SV (548, 1101); (variant);]

9.101.11:

Pressed out by stones Soma becomes conscious of knowledge (1).
When placed on the skin (of knowledge) (2),
He is the knower of riches (4).

He unites us all around with the impulsion (for work) (3).¹¹

[Lines 1,2 and 3: The power of delight becomes visible to us when it is viewed in the background of knowledge. What appears impossible in ordinary reasoning, can be done when the delight is present in us.
go tvachi: skin of cow; skin of knowledge-rays; the outer covering of knowledge. In the ritual, the filter for the Soma juice is made of cow-hide.

samasvaran: to unite, (9.63.21)]

9.101.12:

The purified Somās being mixed with knowledge are illumined (1).
They are firm and victorious, (moving) swiftly in light (3).
They are brilliant as the suns (2).¹²

¹⁰ सोमाः पवन्त् इन्द्रवः (1), अस्मभ्यै गातुवित्तमाः (2),
मित्राः सुवाना (3), अरिपस्तः स्वाध्यः स्वर्विदः (4)

¹¹ सुष्वाणासो वि अद्रिभिः चिताना (1), गोः अथि त्वचि (2),
इष्मू अस्मभ्यम् अभितः समस्वरन् (3), वसुविदः (4)

¹² एते पूता विष्पथितः सोमासो दध्याशिरः (1),
सूर्यासो न दर्शतासो (2), जिग्नवौ ध्रुवा धृते (3)

[*dadhi-āshirah*: mixed with curds, see (9.63.15);
jigatnu: victorious, (7.65.1); move swiftly, (10.78.3)]

Riṣhi: 13-16, Prajāpatih Vaishvāmitrah Vāchyah

9.101.13:

The voice of the pressed out Soma-delight (1,3),
 is not (heard by) the mortal covered by hostiles (2).

Drive away the dog-like person with no achievements (4),
 just as the Bhṛgu-s did Makha (5).¹³

[*SV* (553, 774) (cariant);

shvānam: Dog-like persons who only bark and do not work
vṛtam: one covered (by Veda haters), (1.102.4)]

9.101.14:

The kinsman (Soma) puts on a robe for enjoying the essence (1),
 like a son with his parents (2).

He rushes like a lover towards his maiden (3),
 or like a person looking for a bride (4),
 and sits in his native home (5).¹⁴

[*atke avyata* is in (9.107.13); *avyata*: puts on a robe, (9.8.6);

atke: essence or *rasa*, (1.95.7);

jamīḥ: kinsman (of gods); *bhuje*: for enjoying, (1.127.11), arms (S);
oṇīm: protector, (1.61.14)]

¹³ प्र सुन्धानस्य अन्धसो (1), मर्ती न वृत् (2), तद्वचः (3),
 अप् श्वानम् अराधसं हुता (4), मर्खं न भृगवः (5)

¹⁴ आ जामीः अत्कै अव्यत भुजे (1), न पुत्र ओण्योः (2),
 सरत् जारो न योर्षणां (3), वरो न (4), योनिमासदम् (5)

9.101.15:

He, the hero, accomplisher of discrimination (1),
upholds the earth and heaven (2).
The luminous one is robed with the purifier (3).
Like an ordainer of work, he sits in the source (4).¹⁵
[Line 3: In the purifier, he gets a pure robe.
dakṣha-sādhana: see (9.25.1)]

9.101.16:

Soma flows into the purifier covered by the net of sense-life (1),
and placed above the skin of knowledge-rays (2).
Voicing, the showerer (of benefits), the luminous one (Soma) (3),
goes to Indra's rightly perfected (station) (4).¹⁶

102. The vision of beauty of a child

Riṣhi: Trita Āptyāḥ

Metre: Uṣhpik

9.102.1: Soma, the child of the achiever of work

9.102.2: Firm and secret station of Trita

9.102.3: Bring the felicities of the three planes

9.102.4: Instructed by seven mothers at birth

9.102.5: All-gods are interested in Soma

9.102.6: Gods give birth to child to have the vision of its beauty

9.102.7: Companions of Heaven and Earth

9.102.8: Soma drives away darkness

¹⁵ स वीरो दक्षसाधनो (1), वि यस्तस्तम्भु रोदसी (2),

हरिः पुवित्रे अव्यत (3), वेधा न योनिमासदम् (4)

¹⁶ अव्यो वारेभिः पवते सोमो (1), गव्ये अधि त्वचि (2),

कनिक्रदत् वृषा हरिः (3), इन्द्रस्याभ्यैति निष्कृतम् (4)

9.102.1:

Soma, the child of the great achiever of the work (1),
urges the splendour of light of the Truth (2).

He pervades all the beloved things in the Two (3).¹

[SV (570, 1013); (variant); (*prāṇa* in SV, *krāṇa* in RV);
krāṇā: achiever of the work, (5.10.2);

Two: Heaven and Earth]

9.102.2:

When Soma joined the firm and hidden station of Trita (1),
then the seven planes of yajna (praise) the beloved (Soma) (2).²

[Trita: the third or triple one, apparently the Purusha of the third
mental plane. This plane is full of luminous mental kingdoms
unknown to the physical mind. (5.9.5) (SA)

pāśhyā: rock, (1.56.6); firm; *upa abhakta*: joined (S)]

9.102.3:

(O Soma), with your streams bring forward (2),
the felicities of the three planes of Trita (1,3).

Soma, effective in will, constructs (their) workings (4).³

[*yojanam*: working, (5.54.5);

ā īraya: bring forward, (9.96.8);

pr̥ṣṭham: layer, plane, (4.5.6)]

¹ क्राणा दिशुः महीनां (1), हिन्द्वन् कृतस्य दीधिंतिम् (2),
विश्वा परि प्रिया भुवदधौ द्विता (3)

² उपं त्रितस्य पाष्योः अभक्त यदुहा पुदम् (1),
यज्ञस्य सुस धामभिरधौ प्रियम् (2)

³ त्रीणि त्रितस्य (1), धारया पृष्ठेषु आ ईरया (2), रुयिम् (3),
मिमीते अस्य योजना वि सुक्रतुः (4),

9.102.4:

When the seven mothers give birth to Soma (1),
he is instructed regarding the glory and beauty of the ordainer (2).
Soma becomes conscious of the eternal (*dhruba*) riches (3).⁴

[*SV* (101); {variant}; *vedhaḥ*: ordainer, (8.60.3);]

Seven mothers: the nourishing cosmic powers connected with the seven planes of matter, life, mind, supermind (*swar, vijñāna*), bliss (*ānanda*), consciousness (*chit*), existence (*sat*)]

9.102.5:

The All-gods, harmless, take a common delight (2),
(they) become interested in the workings (of Soma) (1,3).
They accept the delights (4).⁵

[*spārhaḥ*: desirable, (4.1.12); *rantayah*: delights, (7.18.10)]

9.102.6:

(The gods), increasers of the Truth, gave birth to the child (1,3),
in order to have the vision of its beauty (2).

The seer, the bounteous one is desired by many in the journey (4).⁶

9.102.7:

The powers which spread the yajna in due order (3),
cleanse the Soma (4).

Then Soma by his own will becomes a companion (1),
of the mighty mothers of Truth (Heaven and Earth) (2).⁷

[*sam-īchih*: companions, (3.29.13); equal, (3.1.7)]

⁴ जद्वानं सप्त मातरौ (1), वेधाम् अज्ञासत श्रिये (2),
अयं ध्रुवो रथीणां चिकैत यत् (3)

⁵ अस्य ब्रते (1), सजोर्षसो विश्वे देवासौ अद्वृहः (2),
स्पार्हा भवन्ति (3), रन्तयो जुषन्त यत् (4)

⁶ यमी गर्भम् क्रतावृथौ (1), द्वौ चारुम् (2), अजीजनन् (3),
कविं मंहिषमध्वरे पुरुस्यृहम् (4)

⁷ समीचीने अभि त्पन्ना (1), यही क्रतस्य मातरा (2),
तन्वाना यज्ञमानुषक् (3), यत् अज्ञाते (4)

9.102.8:

Urging the splendour of Truth in the pilgrim-yajna (3),
 by means of the will-power and the brilliant eyes of vision (1),
 you drive far away the ignorance from the midworld (2).⁸
 [shukram: brilliant, resplendent, (3.6.3);
 divah: midworld;
 akshabhih: with eyes of vision, (2.2.4);
 apa ṛpoh: drive away far, (1.30.15);
 vrajam: ignorance; recall vṛjanāni: crooked, (4.12.5)]

103. Fashions the Three Worlds

Riṣhi: Dvita Āptyah

Metre: Uṣṇik

9.103.1: Raise the chant to the Creator Soma

9.103.2: Soma Fashions the three Worlds

9.103.3: Hymns of seven Riṣhis

9.103.4: Leader of Thoughts

9.103.5: Indra and Soma in the same car

9.103.6: Rushes pervading All

9.103.1:

Raise the chant to the Creator Soma, who is purified (1),
 like (the gifts) brought by a devotee (2).

Soma takes pleasure in the thoughts (or hymns) (3).¹

[SV (573) (variant);

bhṛtam: wages given for service, (bhṛtya) (S);]

⁸ कृत्वा शुक्रेभिः अक्षभिः (1), कृणोरप्य ब्रजं दिवः (2),

हिन्वन् कृतस्य दीर्घितिं प्राप्वरे (3)

¹ प्र पुनानाय वेधसे सोमाय वच उद्यतम् (1), भृतिं न भरा (2),

मृतिभिः जुजोषते (3)

9.103.2:

Mixed with the rays, Soma rushes through the strainer (1).
 Being purified, (he) fashions the three worlds of his session (2).²
 [trī-sadhaṣṭhā: three worlds of session, (3.20.2);
kṛṇute: fashions, (4.7.11);
hariḥ: luminous one;]

9.103.3:

Soma released from the sheath of honey (1),
 rushes through the cover of sense-life (2).

The hymns of the seven ṛshis (in seven metres) glorify him (3).³
 [SV (577); (variant); (avyaye vāre in RV is not in SV);]
 [Seven ṛshi-s: see RV (9.10.7); and the note in (9.107)]

9.103.4:

Soma is the leader of the thoughts (1),
 invincible and one with the All-gods (2).

The luminous Soma after being purified enters the bowls (3).⁴

9.103.5:

With Indra in the same chariot may you go (2),
 to the gods according to your own self-law (1),
 after becoming purified (3).

Soma, the immortal is praised with the chants (4).⁵

² परि वाराणि अव्यया गोभिः अङ्गानो अर्षति (1),

त्री षधस्था पुनानः कृणुते हरिः (2)

³ परि कोशं मधुश्रुतं (1), अव्यये वारे अर्षति (2),

अभि वाणीः क्रष्णाणां सुस नूषत (3)

⁴ परि णेता मंतीनां (1), विश्वदेवो अदाभ्यः (2),

सोमः पुनानः चम्बोः विश्रुत् हरिः (3)

⁵ परि दैवीरनु स्वधा (1), इन्द्रेण याहि सुरथम् (2), पुनानो (3),

वाघत् वाघद्विः अमर्त्यः (4)

9.103.6:

Soma, a god, is pressed out for the gods (2),
 like a steed he rushes towards the seekers of plenitude (1).
 The pure flowing Soma rushes pervading all (3).⁶
 [*vi-ānashih*: pervading, (3.49.3)]

⁶ परि ससिर्व वाज्युः (1), देवो देवेभ्यः सुतः (2),
 व्यानशिः पवमानो वि धावति (3)

Anuvāka 7: Sūkta-s (104-114)

104. Achiever of Perfection

Riṣhi: Parvata Kāṇva, Nārada Kāṇva
Shikhaṇḍinyau-Apsarasau-Kāshyapau;

Metre: Uṣṇik

9.104.1: Approach yajna with reverence**9.104.2: Has two kinds of strengths****9.104.3: Achiever of perfection****9.104.4: Knower of riches****9.104.5: Lord of rapture and food for gods****9.104.6: Our ancient friendship****9.104.1:**

O comrades, sit around chanting (hymns) for the purified Soma (1).

Approach yajna like meeting a glorious child (2).¹[SV (568, 1157); *bhūṣhema*: approach with reverence, (3.3.9)]**9.104.2:**

On being released, he goes like a calf towards the mother (1).

He perfects the abodes, manifests the gods, is rapturous (2,3),
has two kinds of strength (matter and mind) (4).²[*devāvīh*: to manifest the gods, (3.29.8)]**9.104.3:**

On purification Soma is the achiever of perfection (1).

Full of peace, he (felicitates) the advent (3,5),

of the host (of Maruts), Mitra, Varuṇa (2,4).³[*dakṣha-sādhanam*: see (9.25.1)]

¹ सखायु आ नि वीदत पुनानाय प्र गायत (1),

शिशुं न यद्वैः परि भूषत श्रिये (2)

² समी वत्सं न मातृभिः सृजता (1), गयसाधनम् (2),
देवाव्यं मदम् (3), अभि द्विशवसम् (4)

³ पुनातो दक्षसाधनं (1), यथा शर्धाय (2), वीतये (3),
यथा मित्राय वरुणाय (4), शंतमः (5)

9.104.4:

Our hymns glorify you, the knower of riches (or felicities) (1).
 We clothe you with the hue of the Ray-cows (knowledge) (2).⁴
 [sv (575);]

9.104.5:

O Soma, for us you are the lord of rapture (1);
 you are the food of the gods (2).
 Like a friend (helping) friends (3);
 become the discoverer of the most appropriate way for us (4).⁵
 [gātuvittama: see (9.44.6)]

9.104.6:

Continue our ancient (friendship) (1).
 Put away from us the Rakshasas and the devourer (2,4),
 Drive away the double dealers and evil-beings (3).⁶
 [yuyodhi: put them away, (2.6.4), battle them;
 sanemi: long standing, (4.10.7); ancient friendship (8);]

⁴ अस्मभ्यै त्वा वसुविदमभि वाणीः अनूषत (1),

गोभिष्टे वर्णमभि वासयामसि (2)

⁵ स नौ मदानां पत् इन्दौ (1), देवप्सरा असि (2), सखैव सख्यै (3),
 गातुवित्तमो भव (4)

⁶ सनैमि कृधि अस्मत् आ (1), रक्षसं कं चित् अत्रिणम् (2),
 अपादैव द्रुयम् अंहौ (3), युयोधि नः (4)

105. Our Ancient Friendship

Rishi: Parvata-Nārada Kāṇva

Metre: Uṣṇik

9.105.1: Make him sweet with chants

9.105.2: Perfected with thoughts

9.105.3: Soma is for achievement of discernment

9.105.4: Grant us perfect discernment

9.105.5: You illumine us like a friend helping friends

9.105.6: Continue your ancient friendship

9.105.1:

O friends, with hymns adore him who is pure and rapturous (1).
Make him sweet with your chants and offerings just like a child (2).¹
[SV (569, 1098);]

9.105.2:

The inspiring Soma has been united with those desiring gods (2),
like the calf with its mother (1).

He is rapturous, is perfected with thoughts (3).²

[*pariṣhkṛtah*: perfected, (9.43.3);

hinvānah: illuminating, inspiring, (7.10.1);

devāvīḥ: see (9.2.1); *sam ajyate*: see (9.34.4)]

9.105.3:

The Soma is for the achievement of discernment (1),
for the advent of hosts (of gods) (or of Maruts) (2).

He, the most rapturous, is pressed out for the gods (3).³

¹ तं कः सस्तायो मदाय पुनानमभि गायत (1),

शिशुं न यज्वैः स्वद्यन्त गूर्तिभिः (2)

² सं बत्स इव मातृभिः (1), इन्दुः हिन्वानो अञ्जते देवावीः (2),

मदौ मृतिभिः परिष्कृतः (3)

³ अयं दक्षाय साधनो (1), अयं शार्धाय वीतये (2),

अयं देवेभ्यो मधुमत्तमः सुतः (3)

9.105.4:

O Delight, grant us the Ray-cows, the steeds (1,3),
and the perfect discernment, on being pressed out (2).

You hold the knowledge (ray-cow) with your hue of purity (4).⁴
[sv (574, 1611); *dhanva*: grant (S); *dīdhara*: to hold, (3.2.10)]

9.105.5:

O Delight, you are the lord of steeds (1),
the (giver of) rich foods for gods (2).

Like a friend towards a friend (3),
illumine us with your powers (or strengths) (4).⁵
[*ruche*: illumine us, (9.23.2);
naryah: powers, of godhead, (5.41.9), (7.1.21)]

9.105.6:

(Continue) our ancient friendship, O Delight (1),
overpower the devourers and god-haters (2).

Put away all the opposers and the double-dealers (4),
and those who want to overpower us, O Indu (3).⁶

[*sāhvān*: to over power, (3.11.6);
bādhah: those who oppose us, (6.11.1)
Similar to (9.104.6)]

⁴ गोमन्ता इन्द्रो अश्ववत् (1), सुतः सुदक्ष (2), धन्व (3),

शुचिं ते वर्णमधि गोषु दीधरम् (4)

⁵ स नौ हरीणां पत् इन्द्रो (1), देवप्सरस्तमः (2),

सखेव सख्ये (3), नयौ रुचे भव (4)

⁶ सनैमि त्वम् अस्मत् (1), आं अदेवं कं चिद्विणिम् (2),

साहां इन्द्रो (3), परि बाधो अपे द्रुयुम् (4)

106. Most appropriate path for us

Metre: Uşnik

- 9.106.1: Born of inspired knowledge
- 9.106.2: Soma is conscious of Indra as conqueror
- 9.106.3: He wields the Vajra
- 9.106.4: You are conscious
- 9.106.5: You have a thousand movements
- 9.106.6: Most appropriate path
- 9.106.7: Sit in our vessel (human body)
- 9.106.8: Gods drink you for getting immortality
- 9.106.9: Soma rushes to us with felicities
- 9.106.10: Soma cries out in joy
- 9.106.11: Thinkings cry aloud to him
- 9.106.12: Shower of essence
- 9.106.13: Gives glory and hero-strengths
- 9.106.14: You flow to the seekers of gods

Riṣhi: 1-3, Agnih Chākṣuṣhāḥ

9.106.1:

May the swift Soma move towards the mighty Indra (1).
The delight of Soma is born of inspired knowledge (2),
and is a knower of the Sunworld (3).¹

[SV (566, 694); (variant); vṛṣhasham in SV; vṛṣhaṇam in RV;
[shruṣṭi: inspired knowledge, (8.23.10);
harayaḥ: steeds, indicating swiftness;]

¹ इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः (1),
श्रुष्टी जातास इन्दवः (2), स्वर्विदः (3)

9.106.2:

The pressed out Soma flows for Indra, winner in battles (1).
 Soma is conscious of Indra as the conqueror (2),
 as he is known (everywhere) (3).²
 [vide: well-known, (9.14.6);
sānasīḥ: conquering, (4.15.6), (9.85.4)]

9.106.3:

May Indra, in his rapture (1),
 seize the riches (won back from hostiles) (2).
 The mighty one wields the Vajra (3),
 so as to conquer (Vṛtra) who has conquered the waters (4).³
 [*grbhñīta*: to seize, (9.46.4);
grābham: riches fit to be held, (8.81.1); riches stolen earlier by
 hostiles]

Rishi: 4-6, Chakshuh Mānavah

9.106.4:

O Soma, you are conscious (2);
 you race and flow towards Indra, O Delight (1,3).
 Bring us the luminous strength (4),
 which makes one know the Sun-world (5).⁴
 [SV (567);]
 [*svarvidām*: knower of the Sun-world, (3.3.5);
pradhanvā: to race, (9.75.5)]

² अयं भरत्य सानुसिः इन्द्राय पवते सुतः (1),
 सोमो जैत्रस्य चेतति (2), यथा विदे (3)

³ अस्येत् इन्द्रो मदेषु (1), आ ग्रामं गृण्णीत सानुसिम् (2),
 वज्रं च वृष्णं भरत् (3), समप्सुजित् (4)

⁴ प्र धन्वा (1), सोम जागृविः (2), इन्द्राय इन्दो परि सव (3),
 द्युमन्तं शुष्ममा भरा (4), स्वर्विदम् (5)

9.106.5:

O All-seeing (Soma), pour the rapture for the showerer Indra (1).
 You have a thousand movements (2);
 make an (appropriate) path (for each aspirant), O Clear-seeing (3).⁵
 [yāmaḥ: movement, (10.20.9)]

9.106.6:

You are the discoverer of the most appropriate path (1);
 you cause the most rapture for the gods (2).
 Come forth by thousand paths crying aloud to us (3).⁶

Riṣhi: 7-9, Manuḥ Āpsavah

9.106.7:

Flow in the streams of your strength for the advent of gods (1).
 O Honeyed Soma, may you sit in our vessel (human body) (2).⁷
 [SV (571, 1326);]

9.106.8:

The Soma is poured forth in drops (1),
 to increase Indra (in us) by their rapture (2).
 The gods drink you for obtaining immortality (3).⁸
 [udapruta: to pour (or to rain) the waters, (4.45.4)]

⁵ इन्द्राय वृषणं मदं पवस्व विशदर्शतः (1),

सहस्रामा (2), पथिकृत् विचक्षणः (3)

⁶ अस्मभ्यं गातुवित्तमो (1), देवेभ्यो मधुमत्तमः (2),
 सहस्रं याहि पथिभिः कनिक्रदत् (3)

⁷ पवस्व देववीतय इन्द्रो धाराभिः ओजसा (1),
 आ कलशं मधुमान् सोम नः सदः (2)

⁸ तव द्रप्सा उद्पृत (1), इन्द्रं मदाय वावृधुः (2),
 त्वां देवासो अमृताय कं पंगुः (3)

9.106.9:

May the pressed out Soma-delights, being purified (1),
 rush towards us with the riches (or felicities) (2),
 and the rain from heaven in a streaming movement (3).
 They are the knowers of the Sun-world (4).⁹

[*rīti*: flowing, streaming, (6.13.1);

rīti-āpaḥ: streaming movement, (5.68.5)]

Riṣhi: 10-14, Agnih Chākṣuṣhah

9.106.10:

The purified Soma streams (1,3),
 in waves through the cover of sense-life (2).

Soma flowing cries out ahead of the hymn (recited) (4).¹⁰

[SV (572, 940); variant]

9.106.11:

Flowing beyond the purifier, playing in the woodlands of delight (2),
 the master of plenitude is urged (forward) by the thoughts (1).

The thinkings cry aloud (to him) (4),

(flowing) above in the three planes (3).¹¹

[*vājinam*: master of plenitudes, (10.122.4); steed of swiftness, (7.7.1);

samasvaran: cry aloud, (9.45.5);

Line 1 is similar to a part of (9.45.5)]

⁹ आ नः सुतास इन्दवः पुनाना (1), धावता रुयिम् (2),

वृष्टिर्यावो रीति-आपः (3), स्वर्विदः (4)

¹⁰ सोमः पुनान (1), उर्मिणा अव्यो वारं (2), वि धावति (3),

अग्ने वाचः पर्वमानः कनिक्रदत् (4)

¹¹ धीभिः हिन्वन्ति वाजिनं (1), वने क्रीळन्तम् अति अविम् (2),

अभि त्रिपृष्टं (3), मृतयः समस्वरन् (4)

9.106.12:

He is released with the shower of essence, towards the vessel (1),
like a war-horse seeking battles (or plenitude) (2).

Being purified, he (flows) into the vessel creating a voice (3).¹²
[*milhe*: shower of divine essence, (1.100.11)]

9.106.13:

The bright and joyful Soma swiftly flows through the purifier (1).

He gives the glory along with hero-strengths to the singers (2).¹³
[SV (576, 773); (variant);]

[*haryata*: joyful, (8.44.5); *vīravat*: (alt.) hero-sons (S);
hvara: tangled (hairs or nerves) (of-sense-life, purifier), crooked,
(5.20.2); *ramhyā*: rapid, swift, (4.1.3)]

9.106.14:

You flow to the seekers of the gods (1).

The streams of the rapturous (Soma) have been released (2).

With a roar you move to all sides through the purifier (3).¹⁴

¹² असर्जि कुलशान् अभि मीळ्हे (1), सस्तिर्न वाज्युः (2),

पुनानो वाचं जनयन् असिष्यदत् (3)

¹³ पवते हर्यतो हरिः अति ह्वरांसि रथां (1),

अभ्यर्थन् स्तोतृभ्यो वीरवत् यशः (2)

¹⁴ अया पवस्व देव्युः (1), मधोधर्ता असृक्षत (2),

रेभन् पवित्रं पर्योषि विश्वतः (3)

107. Soma is Conscious and Joyful

Riṣhi: Sapta-ṛṣhayāḥ*

Metre: 1,4,6,8-10,12,14,17,19,21,23,25, Bṛhatī;
2,5,7,11,13,15,18,20,22,24,26, Satobṛhatī; 3,16, Dvipadā Virāṭ

9.107.1: Supreme offering

9.107.2: Most fragrant

9.107.3: Indu is the Divine Will and Clear-seeing

9.107.4: Seated in the womb of Truth

9.107.5: Soma goes to the Upholders

9.107.6: Soma is Conscious and Joyful

9.107.7: Soma is the Riṣhi, the Wise

9.107.8: Purified by the net of sense-life

9.107.9: Soma flows to the Rays and Milk

9.107.10: The covers of Purifiers

9.107.11: All thinkers and sages rejoice in Him

9.107.12: You increase for the Advent of Gods

9.107.13: Doers of work urge Soma

9.107.14: The Somās are Thinkers

9.107.15: Soma is the Truth, the Vast and the King

9.107.16: King stationed in the Sea

9.107.17: Flows to Indra with Maruts

9.107.18: Soma creates the Mind

9.107.19: Overcome the evil ones around me

9.107.20: I delight in You, Night and Day

9.107.21: You come to the Inner Ocean as Speech

* These verses have been revealed to the collective of Seven Riṣhis. According to RV (10.137), their names are: Bharadvāja, Kashyapa, Gotama, Atri Bhauma, Vishvāmitra, Jamadagni, Vasiṣṭha. There are other lists of the seven names. These names can also be regarded as names of spiritual powers. Shukla Yajur Veda (34.55) speaks of, 'seven riṣhis established in the (subtle) human body'.

9.107.22: You cry out in delight

9.107.23: You are the cause of joy of gods

9.107.24: Sages urge you forward by thoughts

9.107.25: The streams bring all pleasing things

9.107.26: Creates his own shape or form

9.107.1:

Sprinkle this place (*ita*) with the pressed out Soma (1).

This is the supreme offering (2).

He is upheld in the midst of waters for the benefit of man (3).

(Soma) has been pressed out and released by stones (4).¹

[SV (512, 1313);]

9.107.2:

Now flow around being purified by the (net of) sense-life (1).

O Soma, you are unassailable and most fragrant (2).

Soma, being pressed out into waters, is joyful (3).

The Soma food is mixed with the excellent rays (Ray-cows) (4).²

[*uttaram*: excellent, (1.50.10);

madāmāh: joyful (usual meaning)]

9.107.3:

Indu, the Divine Will, clear-seeing one, makes the gods joyful (2).

He is seen (by all) after being pressed out (1).³

¹ परीतो विश्वता सुतं सोमो (1), य उत्तमं हुविः (2),

दधुन्वाँ यो नयौ अप्सु अन्तरा (3), सुषाव सोममद्रिभिः (4)

² नूनं पुनानो अविभिः परि सूव (1), अदृधः सुरभिंतरः (2),

सुते चित् त्वाप्सु मंदामो (3), अन्धसा श्रीणन्तो गोभिः उत्तरम् (4)

³ परि सुवानशक्षसे (1), देवमादनः क्रतुरिन्दुः विचक्षणः (2),

9.107.4:

Being purified, you flow covering the waters with your streams (1).
 You uphold the bliss and are seated in the womb of Truth (2).
 O God, you are golden and are a fountain (3).⁴

[SV (511, 675);

Line 3: (alt.) you are the origin of gold (S)]

9.107.5:

The divine and sweet Soma (2),
 is milked out with the teats (of the cow of light) (1).
 The divine, ancient and beloved Soma is seated in (his) abode (3).
 The all-seeing Soma purified by the (divine) powers (5),
 goes with the riches to the upholders, who are honoured (4).⁵
 [sadhasthe: the world of his session, abode;
 vājī: riches; dharuṇam: upholder, (5.15.5);
 āprchchhyam: (his knowledge) is honoured, (1.64.13);
 dharuṇam: upholders of Truth]

9.107.6:

Soma is purified, conscious (1),
 joyful and flows through the net of sense-life (2).
 You, Soma, are wise and most-Angirasa (3).
 Sprinkle our yajna with the honeyed Soma (4).⁶

[SV (519); (variant)]

⁴ पुनानः सौम् धारया अपो बसानो अर्धसि (1),
 आ रत्नधा योनिम् कृतस्य सीदुसि (2), उत्सौ देव हिरण्ययः (3)

⁵ दुहान ऊधः (1), दिव्यं मधु (2), प्रियं प्रत्यं सुधस्थम् आसदत् (3),
 आपृच्छचं धरुणं वाजी अर्धति (4), नृमिः धूतो विचक्षणः (5)

⁶ पुनानः सौम् जागृविः (1), अव्यो वारे परि प्रियः (2),
 त्वं विप्रो अभ्यो अङ्गिरस्तमो (3), मध्वा यज्ञं मिमिक्ष नः (4)

9.107.7:

O bounteous Soma, the rishi the wise and all-seeing (1,4),
 flow forth, manifesting entirely the godhead (2,6).
 You are the discoverer of the most appropriate path (for us) (3).
 You are a seer; you raise the Sun to the heaven (5,7).⁷

[Line 7: also in (1.7.3), (9.86.22), (10.156.4);
 Sun symbolises all the knowledge. The demons, Vṛtra and others
 hide this knowledge (Ray-cows) in the subconscious ocean below.
 Indra kills the demons, releases the rays hidden by them and thus
 raises the Sun.

devavītama: manifesting entirely the godhead, (9.49.3)]

9.107.8:

Released by the pressers, the Soma is poured out (1),
 through the net of sense-life for purification (2).

Like a horse, the brilliant Soma flows swiftly (3);
 He flows out rapturously (4).⁸

[SV (515); *avīnām śñubhih*: hairs of the fleece of sheep (literal); net
 of sense life; sheep (*avī*) denotes sense-life; In Veda, Indra is the
 Ram. Hence sheep is the shakti of Indra, i.e., the sense-organs
 (*indriya*) and sense-life. (SA)

haritā: brilliant, (4.13.3), (9.5.10)]

9.107.9:

Soma is One with the rays,

He flows continuously to the Ray-cows (1).

Soma flows to the milk (or curds) (2).

The rapturous one goes encircling like an ocean (3).

He satisfies the rapture (of Indra) (4).⁹

⁷ सोमौ मीद्वान् (1), पंक्ते (2), गातुवित्तम् (3), क्रषिर्विप्रो विचक्षणः (4),
 त्वं कविः अभवो (5), देववीतम् (6), आ सूर्यै रोहयो दिवि (7)

⁸ सोमं उ शुब्राणः सोतृभिः (1), अधि ष्णुभिः अवीनाम् (2),
 अश्वयेव हुरिता याति धारया (3), मन्द्रया याति धारया (4)

⁹ अनूपे गोमान् गोभिः अक्षाः (1), सोमौ दुर्घाभिः अक्षाः (2),
 सुमुद्रं न संवरणानि अगमन् मन्दी (3), मदाय तोशते (4)

[*anūpe*: continuously (10.27.23), *gomān*: one with the rays, (4.2.5)
samvarapāt: encirclement, (7.3.2);
toshate: to satisfy, (9.45.2)]

9.107.10:

O Soma, you are pressed out by the stones (1).
 You cross the covers of the purifiers (2).
 The swift (Soma) enters the bodies just as men enter the city (3).
 You uphold your seat in the delight (4).¹⁰

[SV (513, 1689); (variant); (*dadhrīṣha/dadhiṣha*; *svāno/ suvāno*);
vārāṇi avyayā: net of sense-life acting as a symbolic purifier of Soma;
 hairs of the sheep's wool (literal); see (9.107.8);
chamvoḥ: bodies, see (9.20.6);]

9.107.11:

Crossing the net of sense-life, he is cleansed (1,2),
 with a shower (of divine essence) (3).
 (He is) like a horse (used in) seeking riches (4).

All the thinkers, sages and those who chant the mantrās (6),
 rejoice in the pure flowing Soma (5).¹¹

[*mīlhe*: shower of divine essence, (1.100.11);
anumādyah: rejoice in, (7.6.1), (9.24.4)]

¹⁰ आ सौम सुवानो अद्रिभिः (1), तिग्रे चाराणि अव्यया (2),
 जनो न पुरि चम्बोः विश्रात् हरिः (3), सदो वर्नेषु दधिषे (4)

¹¹ स मामृजे (1), तिरो अणवानि मेष्यौ (2), मील्वहे (3), ससिर्न वाज्जुः (4),
 अनुमाद्यः पवमानो (5), मनीषिभिः सोमो विप्रेभिर्कक्षिः (6)

9.107.12:

O Soma, for the advent of gods (1),
 you increase along with the waters like a river (2).
 You are conscious (4).
 You are Amsha, the giver and are exhilarating like an intoxicant (3).
 You join the honey-dripping sheath (of the body) (5).¹²
 SV (514, 767);]
 [amshah: he who gives us our portion (of delight), RV (2.1.4)]

9.107.13:

Soma is luminous, beloved, pure like the son (1,3).
 He is enveloped in a white robe (of sense-life) (2).
 The doers of works with their arms urge (the Soma) (4,6),
 into the streams just as (they rush) into their cars (5).¹³
 [atke: robe (of purifier), avyata: pervaded;
 apasah: doers of work, (3.2.7)]

9.107.14:

The swift Somas flow with rapturous essence (1),
 into the ocean of the Sunworld (2).
 They (Somas) are thinkers, they are satisfying (3),
 and know the Sun-world (4).¹⁴
 [SV (518, 856);]
 [āyavah: swift (S); adhi vishṭapi: Sun-world, (1.46.3);
 matsarāsah: satisfying, (1.15.1)]

¹² प्र सौम देववीतये (1), सिन्धुर्न पिष्ये अर्णसा (2),
 अंशोः पर्यसा मदिरो न (3), जागृतिः (4), अच्छा कोशं मधुशुतम् (5)

¹³ आ हर्यतो (1), अर्जुने अत्कै अव्यत (2), प्रियः सुनुर्न मर्ज्यैः (3)
 तर्मी हिन्वन्ति अपसो (4), यथा रथं नदीज्वा (5), गर्भस्त्वयोः (6)

¹⁴ अभि सोमास आयवः पवन्ते मर्यं मदम् (1),

समुद्रस्याधि विष्टपि (2), मनीषिणौ मत्सरासः (3), स्वर्विदेः (4)

9.107.15:

The king, the god, who is Truth and Vast (2),
 pure-flowing, crosses the waves in the ocean (1).
 The Truth and the Vast urge him (Soma) (4),
 to flow towards the laws of Mitra and Varuna (3).¹⁵
 [*rtam, brhat: see (9.66.24)*]

9.107.16:

He is the god, king, stationed in the sea (2).
 He is all-seeing, luminous and guided by the (divine powers) (1).¹⁶
 [*nr̥bhiḥ yemānah: see (9.75.3)*;
samudriyāḥ: stationed in the sea, (1.25.7), (refers to Varuna); in ocean-like store, (1.55.2)]

9.107.17:

Soma flows to Indra along with Maruts for their rapture (1).
 Arriving in the purifier in thousand streams (2,4),
 he goes beyond (*ati*) and men purify him (3,5).¹⁷
 [SV (520);]

9.107.18:

Purified in the vessel, Soma creates the mind (1);
 the seer rejoices amongst the gods (2).
 With water for robe, surrounded by Ray-cows (3,5),
 he sits in an excellent state amidst delight (4).¹⁸

¹⁵ तरत् समुद्रं पर्वमान ऊर्मिणा (1), राजा देव कृतं बुहत् (2),
 अर्षत् मित्रस्य वरुणस्य धर्मैणा प्र (3), हिन्द्वान कृतं बुहत् (4)

¹⁶ नृभिर्यमानो हर्यतो विचक्षणो (1), राजा देवः संमुद्रियः (2),

¹⁷ इन्द्राय प्रत्वते मदः सोमो मूरुत्वते सुतः (1),
 सुहस्तधारो (2), अति (3), अव्यम् अर्षति (4), तमी मृजन्त्यायवः (5)

¹⁸ पुनानः चमू जनयन् मृतिं कविः (1), सोमो देवेषु रण्यति (2),
 अपो वसानः परि गोभिः (3), उत्तरः सीदन् वनेषु (4), अव्यत (5)

[*pari avyata*: covered or surrounded, (9.98.2);
uttara: higher, (6.16.17);
matim: mind, thoughts]

9.107.19:

O Soma, O Delight, I have rejoiced in you day by day (1).
(O Soma), many (evil-beings) surround me and harm me (2).
Overcome them and destroy them who surround me (3).¹⁹
[SV 516, 922; *avacharan*: to walk below, (6.9.3);
babhro: brown; one who upbears the worlds, (2.33.15);
ni ava charanti: surround and harm (me) (S);]

9.107.20:

O Soma, night and day (1),
I (delight) in your presence, for your friendship (2).
May we soar like birds beyond the Sun (4),
matured in your light (3).²⁰
[*tapantam*: matured, (5.43.7); *ghṛṇā*: with the light, (6.3.7);
ūdhani: teat of abundance, (3.29.14); presence or source, (1.52.3)]

9.107.21:

O Soma who is cleansed and has perfect action (1),
You come to the inner ocean (of *prāṇa*) as the speech (2).
O flowing Soma, you impel golden riches and felicities (3,5),
in abundance towards (the devotees) with many desires (4).²¹
[SV (517, 1079); *invasi*: come, (5.28.2);
puruspr̥ham: one with many longings, (8.23.27)]

¹⁹ तवाहं सौम रारण सुख्य इन्दो दिवेदिवे (1),
पुरुषो नि चरन्ति मामवं (2), परिधीन् अति ताँ इहि (3)
²⁰ उताहं नक्तमुत सौम ते दिवा (1), सुख्याये बभु ऊर्धनि (2),
घुणा तपन्तम् अति (3), सूर्ये परः शकुना इव पसिम (4)
²¹ मूज्यमानः सुहस्त्य (1), समुद्रे वाचम् इन्वसि (2),
रथिं पिशङ्गं (3), बहुलं पुरुस्पृहं (4), पवमान् अभि अर्षसि (5)

9.107.22:

Cleansed by flowing in the net of sense-life (1),
you cry out in delight, O showerer (2).

O Pure-flowing Soma, perfected among the gods (3),
anointed by the rays, may you come (4).²²

[*añjānah*: anointed, (3.10.4); (9.50.5)]

9.107.23:

O Conqueror of plenitudes, flow towards all the seer-wisdoms (1).
O Soma, you are the cause of the joy in the gods (3).

You are the supreme supporter of the ocean of the midworld (2).²³

[SV 521 (variant); *vājasātayebhi* in RV; *vājasātamobhi* in SV. (SV version appears to be corrupt);]

9.107.24:

O Soma, by your laws, flow to the heavenly and earthly worlds (1).
O All-seeing one, the sages urge forward the pure one (2,4),
by their thoughts and musings (3,5).²⁴

[*dhītibhīḥ*: musings, (6.14.1)]

9.107.25:

Soma is released from the purifier in pure-flowing streams (1).
They are swift, satisfying and bring joy to Indra with Maruts (2),
bring the power of intelligence and all pleasing things (3).²⁵

[SV (522); *hayāḥ*: swift (S)]

²² मुजानो वारे पवमानो अव्यये (1), वृष अर्व चक्रदो वर्ने (2),
देवानां सोम पवमान निष्कृतं (3), गोभिः अजानो अर्षसि (4)

²³ पवस्व वाजसातये अभि विश्वानि काव्या (1),
त्वं समुद्रं प्रथमो वि धारयो (2), देवेभ्यः सोम मत्सुरः (3)

²⁴ स तू पवस्व परि पार्थिवं रजो दिव्या च सोम घर्मभिः (1),
त्वां विप्रासो (2), मृतिभिः (3); विचक्षण शुभ्रं हिन्वन्ति (4), धीतिभिः (5)

²⁵ पवमाना असृक्षत पवित्रमति धारया (1),
मृहत्वन्तो मत्सुरा इन्द्रिया हयो (2), मेधामभि प्रयासि च (3)

9.107.26:

(Soma) released by the pressers is covered in the waters (1,3),
 Indu enters the sheaths galloping, and creates the light (2,4).
 Creating his own shape or form by the rays (6),
 he attracts the joy (or praises) (5).²⁶

[*hiyānah*: to gallop, (2.4.4);
avivashat: attracts, (9.32.3), desires, (9.76.4);
nih-nijam: shape, form, (9.14.5);
mandāno: praises (S); (occurs once)]

108. Extricates Ray Cows hidden in Rocks

Metre: 1,3,5,7,9,11,15, Kakup; 2,4,6,8,10,12,14,16,
 Satobṛhati; Yavamadhyā Gāyatrī

9.108.1: Supreme finder of the Right-will

9.108.2: Effects of your drink

9.108.3: Proclaimed Immortal Births for all

9.108.4: Work of Dadhyang Rishi

9.108.5: Sports like a wave of water

9.108.6: Extricated the Ray-cows hidden in rocks

9.108.7: Giver of Delight

9.108.8: Born of Truth, he increases the Truth

9.108.9: Illumine the vast Glory

9.108.10: Animate the thoughts of Seekers

9.108.11: He has been milked from Heaven

9.108.12: Destroys darkness with his Light

9.108.13: Brings Divine Audition

9.108.14: Getting great Protection from You

9.108.15: You move with Divine Powers

9.108.16: Supreme support of Heaven

²⁶ अपो वसानः (1), परि कोशम् अर्षति इन्दुः हियानः (2), सोतृभिः (3),
 जुनयन् ज्योतिः (4), मुन्दना अवीवशद् (5), गा: कृण्वानो न निर्णिजम् (6)

Riṣhi: 1-2, Gauravītih Śāktyah

9.108.1:

O Most Honeyed Soma, flow to Indra (1);
 (you are) rapturous and the supreme finder of the Right-will (2);
 you are great joy and you dwell most in the light (3).¹

[SV (578, 692);]

[*dyukṣha*: dweller in the light, an inhabitant of heaven, (2.2.1);
kratuvit: finder of the Right-will, the will-with wisdom, (10.2.5);]

9.108.2:

By drinking you, the mighty one (Indra) is invigorated (1).

By drinking you, the brewer of Sun-world (2),
 full of conscious knowledge, moves towards the impelling forces (3),
 like the (chariot) with the steed moving to the riches (4).²

[*akramit*: moves, (9.45.4), (9.64.29)]

Riṣhi: 3, Shaktih Vāsiṣṭhah

9.108.3:

You have proclaimed immortal births (2,4),
 for all things divine, O flowing Soma, most luminous (1,3).³

[SV (583, 938) (variant);

daivyā: things divine, (4.4.5)]

¹ पवस्य मधुमत्तम् इन्द्रोय सोम (1), क्रतुवित्तमो मदः (2),
 महि द्युक्षतमो मदः (3)

² यस्य ते पीत्वा वृषभे वृषायते (1), अस्य पीता स्वर्बिदः (2),
 स सुप्रकैतो अभ्यक्रमीत् इषौ अच्छु (3), वाजं नैतशः (4)

³ त्वं हि अङ्ग दैव्या पवमान् (1), जनिमानि (2),
 द्युमत्तमः (3), अमृतत्वाय घोषयः (4)

Rishi: 4-5, Ūruḥ Āngirasaḥ

9.108.4:

By that (aid), Angirasa-s and Dadhyang Rishi opened,
(the closed and hidden cave with stolen Ray-cows) (1).

By that, the sages recovered (or reached) (the Ray-cows) (2).

With the bliss and peace of Gods, (the sages) attained (3,5),
the delightful nectar of inspired knowledge (4).⁴

[yena: by that (aid) of yours; *chāruṇah*: delightful;

navagva: ‘nine-cowed’, the Angirasa rishis participating in the yajna
of nine-months and having its power;]

9.108.5:

The pressed Soma, most rapturous, flows in streams (1,3),
through the covers of the sense-life (2).

He sports like a wave of water (4).⁵

[SV (584);]

Rishi: 6-7, Rjishvā Bhāradvājah

9.108.6:

(O Soma) by your might you extricated (2),
the shining Ray-cows, born of waters, hidden inside the rock (1).
You made an abode for the Ray-cows and the life-energy (3).

O Daring one, you slay the titans like a mailed warrior (4).⁶

[SV (585) (variant); *apyaḥ*: born from the waters, (10.11.2);

Line 4: *varma*: warrior with armour;]

⁴ येना नवंग्वो दृध्यङ् अपोर्णुते (1), येन विप्रास आपिरे (2),

देवानां सुमे (3), अमृतस्य चारुणो येन श्रवांसि (4), आनशुः (5)

⁵ एष स्य धारया सुतो (1), अन्यो चारेभिः (2), पवते मुदिन्तमः (3),
क्रीलन् ऊर्मिः अपाभिव (4)

⁶ य उस्त्रिया अप्या अन्तः अश्मनो निः गा (1), अकृन्त्त ओजसा (2),
अभिब्रजं तत्त्विषे गव्यमश्व्यं (3), वर्मीब धृष्णुवा रुज (4)

9.108.7:

Sprinkle the pressed out Soma, just like (anointing) a horse (1).
(Soma) has fixity; crosses the waters, crosses the midworld (2);
He swims in the waters, (is a) giver of delight (3).⁷

[SV (580, 1394); (variant); *stomam*: one with fixity, (5.1.12), (an epithet for Agni); usual meaning is hymn; *vanakrakṣham*: dispenser of delight; (other meanings possible) (occurs once). S interprets *krakṣham* as *ṛkṣham* with the meaning 'dispenser'.
apturam: one who crosses through the waters, (3.27.11)]

Riṣhi: 8-9, Īrdhvāsadmā Āngirasaḥ;

9.108.8:

We call for the birth of the godhead (3).

He is the bull that rains down thousand streams (1);
He is dear and increases the milk of knowledge (2).
Born from the Truth, he increases the Truth (4);
(he is) a king, a godhead, the Truth, the Vast (5).⁸
[Line 5: occurs in several mantrās]

9.108.9:

O God, for the luminous seeker of gods (1,3),
illumine the vast glory, O lord of impelling forces (2).

Separate (the evil) in the covering sheath in the midregion (4).⁹
[SV (579, 1011); (variant);]

⁷ आ सौता परि षिखता अथं न (1), स्तोमम् असुरं रजस्तुरम् (2),
बनक्रक्षम् उद्पुतम् (3)

⁸ सहस्रधारं वृषभं (1), पंयोवृषं प्रियं (2), देवाय जन्मने (3),
ऋतेन य ऋतजातो विवावृथे (4), राजा देव ऋतं वृहत् (5)

⁹ अभि युसं (1), बुहयश इषस्पते दिदीहि (2),
देव देवयुः (3), वि कोशै मध्यमं युव (4)

Rishi: 10-11, Kṛtayashā Āngirasaḥ

9.108.10:

On being pressed out, you with discernment enter the bodies (1),
like a king bearing the energies for the people (2).

Pour the flood of waters just as the rain from the heaven (3).

Animate the thoughts for seekers of the Ray-cows (4).¹⁰

[*jinva*: animate, (3.3.7); *chamvoḥ*: bowls; bodies; see (9.20.6)]

9.108.11:

From this Soma drips the delight, in a thousand streams (1).

He, showerer, has been milked from heaven (2).

He bears all the riches (3).¹¹

[SV (§81); (variant);]

Rishi: 12-13, Rāmchayo Rājarṣih

9.108.12:

The showerer is born creating (the light) (1).

The immortal destroys the darkness with his light (2).

High lauded by seers, he assumes the perfect form (3).

By his actions, he bears the triple law of working (4).¹²

[*tridhātuḥ*: triple law of working, (7.5.4); the three are
vasu (substance), *ūrje* (abounding force), *priyam* (bliss), of the
triune highest world (*tisrah parāvataḥ*, (1.34.7)), corresponding to the
sat-chit-ānanda of the later Vedānta.]

¹⁰ आ वच्यस्व सुदक्ष चम्बोः सुतो (1), विशां वल्लः न विश्पतिः (2),
वृष्टि दिवः पवस्व रीतिमपां (3), जिन्वा गविष्ये धियः (4)

¹¹ एतमुत्प्यं मद्व्युत्तं सुहस्तधरं (1), वृषभं दिवो दुहुः (2),
विश्वा वसूनि विश्रेतम् (3)

¹² वृषा वि जड्ये जुनयन् (1), अमर्त्यः प्रतपन् ज्योतिषा तमः (2),
स सुषुतः कविभिः निर्णिजं दधे (3), त्रिधातु अस्य दंससा (4)

9.108.13:

On being pressed, Soma brings the treasures and felicities (1,2);
 He brings the (divine) audition (3),
 and provides perfect abodes (4).¹³
 [SV (582, 1096);]

Riṣhi: 14-16, *Shaktih Vāśiṣṭhah*

9.108.14:

(The Soma) is drunk by Indrā (1),
 by Maruts, Aryaman, Bhaga, Mitra and Varuṇa (2,3).
 We offer it to Indra for getting the great protection (4).¹⁴
 [ā karāmahe: we offer, (10.59.2); Bhaga: see (9.109.13)]

9.108.15:

O most sweet and rapturous Soma, with perfect powers (3,5),
 may you flow for Indra's drink (1,4).
 You move with the divine powers (2).¹⁵
 [yataḥ: move about, (9.93.8), (5.53.16);
 svāyudha: su-āyudha: with perfect powers of supporting life; perfect
 weapons]

9.108.16:

Enter Indra's heart in Somadhāna (1),
 just as rivers enter the ocean (2).
 You are cherished by Mitra, Varuṇa and Vāyu (3).
 You are the supreme support for the heaven (4).¹⁶

¹³ स सुन्वे (1), यो वसूनां यो रायाम् आनेता (2), य इळानाम् (3),
 सोमो यः सुक्षितीनाम् (4)

¹⁴ यस्य न इन्द्रः पितॄः (1), यस्य मूरुतो यस्य वार्यमणा भर्तः (2),
 आ येन मित्रावर्दणा (3), करोमहृ एन्द्रमवसे महे (4)

¹⁵ इन्द्रस्य सोमं पातवे (1), नृभिर्युतः (2), स्वायुधो मुदिन्तमः (3),
 पवस्व (4), मधुमत्तमः (5)

¹⁶ इन्द्रस्य हार्दि सोमधानमा विशा (1), समुद्रभिव सिन्धवः (2),
 जुष्टौ मित्राय वरुणाय वायवै (3), दिवो विष्टुम्भ उत्तमः (4)

[*somadhāna*: name of vessel having Soma, (6.69.2). Recall vessel symbolises the human body.

Indra's heart: also in (9.8.3), (9.60.3), (9.70.9), (9.84.4), (9.86.19)]

109. Widens All Beings

Riṣhi: Agnayah, Diśnyāḥ, Aishvarayah

Metre: Dvipadā Virāṭ

9.109.1: Indra, Mitra, Pūshan, Bhaga

9.109.2: All-gods

9.109.3: Give us immortality and perfect Abode

9.109.4: Father of gods

9.109.5: Grant peace to all Beings

9.109.6: Soma flows in the Truth and in the Complete Law

9.109.7: Your great guardings

9.109.8: Guided by Divine Power at birth

9.109.9: Widens all beings

9.109.10: Flows with the will of works

9.109.11: Press out Soma for its great light

9.109.12: As soon as he is born

9.109.13: Flows to the lap of the seer Bhaga

9.109.14: Bears the beautiful name of Indra

9.109.15: Soma pressed out by Divine powers

9.109.16: Purification

9.109.17: His thousandfold seed

9.109.18: Goes to the insides of Indra

9.109.19: Opulent Soma

9.109.20: Soma as the honeyed essence

9.109.21: Cleansed by gods

9.109.22: Pressed out for the fierce Indra

9.109.1:

Flow around (1),
for Indra, Mitra, Pūshan and Bhaga, O sweet Soma (2).¹
[SV (427, 1367); *pari pra dhanva*: flow around]

9.109.2:

O Soma, on being pressed out, you are for the drink of Indra (1),
and that of the All-gods (to manifest) (3),
(for giving) the will-power and discernment (among humans) (2).²

9.109.3:

O pure Soma, come to us (2),
for the sake of Immortality and the Vast Abode (1).
You are for the drink of gods (3).³

9.109.4:

O Soma, flow towards all the domains, O father of the Gods (1,3);
you make the flow great (2).⁴
[SV (429, 1241);
Line 2: (alt.) you are a great ocean.
dhāma: domains, (4.5.4), planes (2.3.2);
samudraḥ: ocean; that which causes the flow]

9.109.5:

O pure Soma, flow to the gods (1),
and also grant peace to the beings of heaven and earth (2).⁵

¹ परि प्र धून्वे (1), इन्द्राय सोम स्वादुः मित्राय पूष्णे भगाय (2)

² इन्द्रस्ते सोम सुतस्य पेयाः (1), क्रत्वे दक्षाय (2), विश्वे च देवाः (3)

³ एव अमृताय महे क्षयाय (1), स शुक्रो अर्ष (2), दिव्यः पीयुषः (3)

⁴ पवस्व सोम (1), महान् समुद्रः (2), पिता देवानां विश्वाभि धाम (3)

⁵ शुक्रः पवस्व देवोर्यः सोम (1), दिवे पृथिव्यै शं च प्रजायै (2)

9.109.6:

You bear the heaven, are pure and are for the drink (of gods) (1).
 You, the opulent one, flow in the Truth and in the Complete Law (2).⁶
 [vidharman: in the Complete Law, (5.17.2); in the order and law (3.2.6)]

9.109.7:

O Soma, flow with your illumination and excellent streams (1);
 flow with your great guardings, as of old (2).⁷
 [sv (436);]
 [avīnām: sheep's (wool); guardings; see (9.107.8)]

9.109.8:

At his birth, Soma was guided by the divine powers (1).
 Being purified he flows everywhere (2).
 He is rapturous and is the knower of the Sun-world (3).⁸
 [nr̥bhiḥ yemānah: guided by the divine powers, (9.107.16);
 kṣharat: to flow, (9.86.20)]

9.109.9:

Indu being purified widens all the beings (1).
 May he grant us all the riches (2).⁹
 [karat: to do, (2.5.8), to grant, (9.62.11);
 urānah: widens, (4.6.3), (4.6.4), (4.7.8)]

9.109.10:

O Soma of great discrimination, flow with the will of works (1),
 like the life-energy (horse) (2),
 for the sake of swiftness and riches (3).¹⁰

⁶ दिवो धूर्तासि शुकः पीयूषः (1), सूत्ये विधर्मन् वाजी पवस्व (2)

⁷ पवस्व सोम द्युम्ही सुधारो (1), महाम् अर्बीनाम् अनु पूर्व्यः (2)

⁸ नृभिः येमानो जंज्ञानः (1), पूतः क्षरत् विश्वानि (2), मन्द्रः स्वर्वित् (3)

⁹ इन्दुः पुनानः प्रजामुराणः (1), करद्विधानि द्रविणानि नः (2)

¹⁰ पवस्व सोम क्रत्वे दक्षाय (1), अश्वो (2), न निक्तो वाजी धनाय (3)

[SV (430, 1232); (variant); SV *mahe*; RV *kṛtve*;

[*nikta*: purified, luminous, (9.69.4); *vājī*: steed, life-energy, speed]

9.109.11:

They press out the Soma and purify its essence (1,3),
for (giving) rapture and for its great light (or splendour) (2,4).¹¹

9.109.12:

As soon as the child-Soma is born (1),
the gods cleanse him in the purifier so that he is luminous (2).¹²
[*harin*: luminous]

9.109.13:

The beautiful Soma-delight flows (1),
to the lap of the seer Bhaga for giving joy (2).¹³
[SV (431); *pavishṭa*: to flow, *upastha*: in the lap, (5.1.6);
Bhaga: the enjoyer and the deity of sharing; one of the four solar
deities, along with Mitra, Varuṇa and Aryaman]

9.109.14:

Soma bears the beautiful name of Indra (1),
by which Indra killed all the Vṛtra-demons (2).¹⁴
[*nāma*: name; in the Veda, it is not a mere identifier. By uttering a
name, we invoke all its powers. Line 2 states that the powers
indicated by the name killed the demons.]

¹¹ तं तैं सोतारो रसं (1), मदाय (2), पुनन्ति सोमं (3), मुहे द्युमाय (4)

¹² शिशुं जडानं (1), हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् (2)

¹³ इन्दुः पविष्ट चारुः (1), मदाय अपाम् उपस्थे कविर्भगाय (2)

¹⁴ विभर्ति चारु इन्द्रस्य नाम् (1), येन विश्वानि ब्रुत्रा जघाने (2)

9.109.15:

The collective of All-gods drinks (the Soma) (1),
 which has been pressed out by the divine powers (3),
 and united with the rays (or Ray-cows) (2).¹⁵
 [shritasya: mixed, united, (8.82.5)]

9.109.16:

When the Soma is pressed out, it flows in a thousand streams (1),
 into the purifier crossing the covering of sense-life (2).¹⁶

9.109.17:

He with his thousandfold seed flows forth (2);

he is the strong one, the Bull (1).

(He is) cleansed by the waters, and united with the Ray-cows (3).¹⁷
 [sahasra-reta: thousand-fold seed (of essence) (4.5.3)]

9.109.18:

Pressed out by stones and guided by divine powers (2),
 Soma goes to the insides (or belly) of Indra (1).¹⁸

[kukṣhā: see (9.80.3)]

9.109.19:

The opulent Soma is released to flow across the purifier (1),
 to Indra in a thousand streams (2).¹⁹

9.109.20:

To them, (the Soma-delight) is revealed as the honeyed essence (1),
 meant for the rapture of the mighty one, Indra (2).²⁰

¹⁵ पिबन्ति अस्य विश्वे देवासो (1), गोभिः श्रीतस्य (2), नृभिः सुतस्य (3)

¹⁶ प्र सुवानो अक्षाः सुहस्तधारः (1), तिरः पवित्रं वि वारमव्यम् (2)

¹⁷ स वाजी अक्षाः (1), सुहस्तरेता (2), अद्विमृजानो गोभिः श्रीणानः (3)

¹⁸ प्र सौम याहि इन्द्रस्य कुक्षा (1), नृभिर्यमानो अद्रिभिः सुतः (2)

¹⁹ असर्जि वाजी तिरः पवित्रम् (1), इन्द्राय सोमः सुहस्तधारः (2)

²⁰ अज्ञन्ति एनं मध्यो रसेन (1), इन्द्राय वृष्ण इन्दुं मदाय (2)

[Line 1: (alt.) The Soma is anointed with the honeyed essence;

Line 1: *them*: the divine powers;

añjanti: anoint, (3.8.1), (3.14.3); to reveal, (5.3.2)]

9.109.21:

Even though Soma is strong (2),
the gods effortlessly *rāb* him bright and pure (1,4).
He is luminous and clad in waters (3).²¹

[*vṛthā*: effortlessly; *pājase*: man of strength, (3.15.1), (4.48.5)]

9.109.22:

The Soma is pressed out excessively for the sake of Indra (1,2),
the fierce one, who released the waters (4),
(The Soma is) united (with the rays) (3).²²

[*ripan apah*: released the waters, (2.22.4)]

110. Immortal born in mortals

Rishi: Tryarthnah, Trāivṛṣhnah, Trasadasyah, Paurukutsyah;

Metre: 1-3, Pipilikamadhyāḥ Anuṣṭup;

4-7, Īrdhva Br̥hatī; 10-12, Virāṭ

9.110.1: Gifted with endurance

9.110.2: Battle for light

9.110.3: Pure Soma gave birth to Sun

9.110.4: Immortal born in mortals

9.110.5: Released an inexhaustible fountain

9.110.6: Divine Vasuruchas, friends of Soma

9.110.7: Established the thought in you

9.110.8: Soma is the speaker of the Word

9.110.9: You abide within and stand as the Lord

²¹ देवेभ्यः त्वा कृथा (1), पाजसे (2), अपो वसानं हर्ति (3), मृजन्ति (4)

²² इन्दुः इन्द्राय तोशते (1), नि तौशते (2), श्रीणन् (3), उग्रो रिणन् अपः (4)

9.110.10: Plays like a child

9.110.11: Founder of the growth to wideness

9.110.12: Overcome the enemies

9.110.1: ~

For the gain of plenitude flow around profusely (1).

Gifted with endurance, attack the covering Vṛtra-foes (2).

For moving (or clearing) our debts, destroy the enemies (3).¹

[SV (428, 1364); (variant); SV: *īrase*, RV: *īyase*;

[*īyase*: move, (2.6.7); *taradhyā*: pierce;

Line 3: The enemies block the riches from coming to us.]

9.110.2:

O Soma, we enjoy you when you are distilled (1).

In the great battle for light (2),

you rush forward towards the plenitude, O pure-flowing Soma (3).²

[SV (432, 1366);]

[*samarya*: battle; *rājye*: shining, light]

9.110.3:

The pure Soma gave birth to the Sun, and the milk of knowledge (1,3), and supported them with his might (2).

Hastening with the goddess of many thoughts (*puramdhya*) (5), he made the Ray-cows to gallop (4).³

¹ पर्युषु प्रधन्व वाजसातये (1), परि वृत्राणि सक्षणिः (2),

द्विषः तरथ्या क्रण्या न ईयसे (3) -

² अनुहि हि त्वा सुतं सौम मदामसि (1), मुहे समर्य-राज्ये (2),

वाजौ अभि पवमान् प्र गाहसे (3)

³ अजीजनो हि पवमान् सूर्ये (1), विधारे शक्मना (2), पर्यः (3),

गोजीरथा (4), रह्माणः पुरेष्या (5)

[Lines 1-3: (alt.): O Soma, you are born in the Sun with your might and milk of knowledge;

jīrayā: swift in motion, (3.3.6); *ajījanā*: produced, (5.83.10);

ramha-māṇah: galloping, (8.19.6), swift (4.1.3); see (9.100.4);]

9.110.4:

O Immortal, you are born in mortals (1),
in the law of Truth, of immortality, of beauty (2).
You move ever to conquer the plenitude (3).⁴

[*vājam sanīshyat*: to conquer the plenitude, (3.2.3);
asarah: move;]

9.110.5:

With your inspired knowledge you have burst open (the hill) (1).
With the arrows carried in your arms you have released (3),
an inexhaustible fountain with water for all (2).⁵

[Here the deity Soma is identified with Indra who released all the waters blocked by demons.]

9.110.6:

Before the God Savitṛ destroys the darkness completely (4),
the divine Vasuruchas who regarded Soma as their friend (2),
were looking on and they praised him (1,3).⁶

⁴ अजीजनो अमृत मत्येष्वां (1), कृतस्य धर्मेन् अमृतस्य चारुणः (2),
सद अंसरो वाजुमच्छा सनिष्यदत् (3)

⁵ अभि-अभि हि श्रवसा तत्तिथि (1), उत्सुं न कं चित् जनुपानुम् अश्वितम् (2),
शर्याभिः न भरमाणो गभस्त्वोः (3)

⁶ आदी के चित् पश्यमानास् (1), आप्य वसुरुचौ दिव्या (2),
अभ्यनूषत (3), वारं न देवः संविता व्यूर्णुते (4)

9.110.7:

O Soma, the ancient gods on the sacred seat (1,3),
 established in you the thought for the first time (2,5).
 Thus one could get the vast riches and inspiration (from you) (4).
 Hence O hero, impel us towards the hero-strengths (6).⁷
 [prathamā: ancient, first]

9.110.8:

From the vast and profound (place) in the heaven, they milked (3),
 the ancient (Soma), the drink for the (gods) in heaven (1),
 (Soma) is the speaker of the Word (2).
 They praise the Soma being born for Indra (4).⁸
 [samasvaran: cry aloud, praise, (9.45.5), (9.63.21);
 ukthyam: speaker of the Word, (3.2.15)]

9.110.9:

O pure-flowing Soma, by your might (3),
 you abide within and stand as (5,7),
 Lord of this earth and heaven and of all these worlds (1,2),
 just as a bull stands amidst the herd (of cows) (4,6).⁹
 [vi tishṭhase: you stand as the lord (5);
 majmanā: in his might, (8.103.2)]

⁷ त्वे सौम (1), प्रथमा (2), वृत्तबैर्हिषो (3), मुहे वाजायु श्रवसे (4),
 धियं दधुः (5), स त्वं नौ वीर वीर्याय चोदय (6)

⁸ दिवः पीयूषं पूर्व्यं (1), यदुर्कर्यं (2), मुहो ग्राहात् दिव आ निरधुक्षत (3),
 इन्द्रमभि जायमानं समस्वरन् (4)

⁹ अथ यदिमे पवमान् रोदसी (1), इमा च विश्वा भुवनाभि (2),
 मुज्मना (3), युथे न (4), निःष्टा (5), वृषभो (6), वि तिष्ठसे (7)

9.110.10:

For purification Soma flows through the net of sense-life (1,3).
 The pure-flowing Soma plays like a child (2).
 Indu in his thousand streams (grants) a hundred opulences (4).¹⁰
 [akṣhāḥ: to follow]

9.110.11:

Soma is purified, is honeyed and is the possessor of Truth (1).
 Indu, the wave of sweetness, flows to Indra (2).
 He gains the plenitudes, finds the supreme good (3),
 and is the founder of the growth to wideness (4).¹¹
 [varivovit: finds the supreme good, (9.61.12);
 vayah dhāḥ: founder of the growth to wideness, (2.3.9);
 vayah: wideness, growth; vājasanīḥ: to gain plenitude]

9.110.12:

You flow impetuously against those that battle (you) (1).
 Destroy the Rakshasa-s in passages difficult to traverse (2).
 With your perfect weapons may you overcome the enemies (3).¹²

¹⁰ सोमः पुनानो अव्यये वारे (1), शिशुर्न क्रील्न् (2), पवमानो अक्षाः (3), सहस्रधारः शतवाज् इन्दुः (4)

¹¹ एष पुनानो मधुमाँ क्रतावा (1), इन्द्रायेन्दुः पवते स्वादुः ऊर्मिः (2), वाजसनिः वरिवोवित् (3), वयोधाः (4)

¹² स पवस्व सहमानः पृतन्यून् (1), सेधन् रक्षांसि अप दुर्गहाणि (2), स्वायुधः सासहान् सोम शत्रून् (3)

111. Becomes Bright by the thoughts of Truth

Riṣhi: Anānataḥ Pāruchchhepiḥ

Metre: Atyaṣṭiḥ (12/12/8/8/8/12/8)

9.111.1: He encompasses all with speakers of rik

9.111.2: He becomes bright by the thoughts of Truth

9.111.3: Divine chariot of Soma

9.111.1:

By this brilliant light, he purifying himself (1),
 breaks through all hostiles (2),
 by his self-yoked horses, as if by self-yoked horses of Sun (3).
 He, a stream of the outpressed Soma, shines (4),
 pure, luminous and brilliant (5).

He encompasses all forms with the speakers of the rik (6),
 with the seven-mouthed speakers of the Rik (7).¹ [(SA, SV, p. 221);
 [Line 7: the reference is to Angirasa seers. 'Seven-mouths' refer to
 the seven Words corresponding to the seven planes.]

9.111.2:

O Soma, you find that wealth (of cows) of the Pani-s (1).
 You, by the Mothers, make yourself bright in your own home (2),
 by the thoughts of the Truth in the home (3).
 The thoughts (of the Truth) take their delight in that (svar) (5),
 as if (they were) the Sāma of the higher world (4).
 By those shining ones of the triple world (6),
 he holds the wide manifestation of knowledge (7),
 shining he holds the wide manifestation (8).² (SA)

¹ अथा रुचा हरिण्या पुनानो (1), विश्वा द्वेषांसि तरति (2), स्वयुग्वभिः सूरो
 न स्वयुग्वभिः (3), धारा सुतस्य रोचते (4), पुनानो अरुषो हरिः (5),
 विश्वा यद्गुपा परियाति ऋक्भिः (6), सुसास्येभिः ऋक्भिः (7)

² त्वं त्यत् पणीनां विदो वसु (1), सं मातृभिः मर्जयसि स्व आ दम् (2),
 क्रतस्य धीतिभिः दमै (3), परावतो न साम् (4), तद् यत्रा रणन्ति धीतयः (5),
 त्रिधातुभिः अरुषीभिः (6), बयौ दधे (7), रोचमानो बयौ दधे (8)

[*mātrbhiḥ*: mothers, the cows of the Pañis, frequently so designated in other hymns;

Line 4: *sāma*; *sāma* hymn, equal fulfilment,

Line 1: By these cows of Pañi-s, Soma becomes clear and bright in his own home, the home of Agni and other gods, mentioned as *ṛtam bṛhat*, the vast Truth of Swar. These shining cows have in them the triple nature of the supreme world, *tridhātubhiḥ arushibhiḥ*; by them Soma holds the birth or wide manifestation of that Truth. They are also the thoughts which realise the Truth. *Tridhātu* is used for the supreme triple principle forming the triune highest world. In the wideness of this *swar*, there is the equal fulfilment of *tridhātu*. Swar, the fourth world is also described as the wide and fear-free pasture in which the cows range at will and take their delight (*raṇanti*). It is that region where the thoughts of Truth (*ṛtasya dhītibhiḥ*) take their delight. (SA, SV, 221, 222)

For *tridhātu*, see (9.1.8) and (9.108.12)]

9.111.3:

The divine chariot of Soma (3),
getting knowledge, follows the supreme direction (1),
and labours forward, having the vision by the rays (2).

The chariot has the vision (4).

The manly hymns join Indra, since both Soma and Indra (5),
are of undecaying strength in battles (8),
making Indra joyful in his victory (6).

The Vajra also joins Indra (7).³

[*anuyāti*: follows; *pradisham*: supreme direction;
anapachyuta: of undecaying strength, (5.44.6);

³ पूर्वां अनु प्रदिवां याति चेकितत् (1), सं रश्मिभिः यतते दर्शतो (2),
रथो देव्यौ (3), दर्शतो रथः (4), अग्मन् उक्थानि पौस्य इन्द्रं (5), जैत्राय
हर्षगन् (6), वर्जन्थ (7), यत् भवेथो अनपच्युता समत्सु अनपच्युता (8)

The supreme direction is evidently that of the divine or Vast Truth; these rays are evidently the rays of the Dawn or Sun of Truth; they are the cows concealed by the Pāṇi-s, the illumined thoughts of Truth *ṛtasya dhītibhīḥ*, mentioned in earlier verse, (9.111.2)

Besides this hymn, other mantra-s such as (6.21.3), (6.39.1-4), (2.24.3) and (4.23.9,10) contain reference to the cows, the powers of light and their ascent by the force and vision of Truth to the possession of the Truth in its source and seat where it is free from the attack of falsehood. (SA, SV; p.223)]

112. Different Occupations

Rishi: Shiṣhuh Āngirasaḥ

Metre: Pangktih

9.112.1: Diverse are the works

9.112.2: Smiths look for rich customers

9.112.3: Cow-like, we plod along

9.112.4: O Delight, flow to the mind

9.112.1:

Various are the thoughts (1),

diverse are the workings of peoples (2).

The cartwright hopes for what is broken (3),

the physician, for the cripple (or diseased) (4),

the man of word, for the one who releases the Soma-delight (5).

O Delight (*indo*), flow to the mind (6).¹

[The last line (line 6 here) is common for all the mantrās. Here 'indo' means Soma, the delight. *Indrāya* means 'to the mind'. Recall that Indra is the lord of Divine Mind. When the delight flows to the mind, it expands mental horizons of all persons.

¹ नानानं वा उ नो धियो (1), वि ब्रूतानि जनानाम् (2), तक्षा रिष्टं (3),
रुतं भिषग् (4), ब्रूहा सुन्वन्तम् इच्छति (5), इन्द्रोय इन्दो परि स्व (6)

ruta: diseased, crippled; *ru* in *ruta* comes from *ruj* to break.

Line 6: (alt.) O Mind, for the sake of spirit, let go of all these wandering thoughts. (Jean Le Mee.)]

9.112.2:

With (the fan) made of feathers of birds (2),
with the dried plants and with his tools of shining stone (1,4),
the blacksmith, desires the customer endowed with gold (3,5).

O Delight, flow to the mind (6).²

[Line 1: Indicates the materials needed for starting the fire needed by blacksmith]

9.112.3:

I am a singer, father is a doctor (1).
Mother grinds flour with a mill-stone (2).
Pursuing riches with varied plans (3),
cow-like, we all plod along (4).
O Delight, flow to the mind (5).³

[*tatah*: father; *nanā*: mother]

9.112.4:

The horse would draw a light carriage (1).
The entertainer (seeks) a good laugh (2);
the penis seeks a hairy slot (3),
the frog seeks a stagnant pond (4).
O Delight, flow to the mind and get rid of these thoughts (5).⁴

² जरतीभिः ओषधीभिः (1), पूर्णिभिः शकुनानाम् (2), कार्मारो (3), अश्मभिः शुभिः (4), हिरण्यवन्तम् इच्छति (5), इन्द्रायेन्द्रो परि स्व (6)

³ क्षारुहं ततो भिपक् (1), उपलग्नश्चिणी नुना (2), गानाधिनो वसुव्यवो (3), अनु गा इव तस्थिम् (4), इन्द्रायेन्द्रो परि स्व (5)

⁴ लथो वोद्धां चुखं रथं (1), हसुनाम् उपमन्त्रिणः (2), शेषो रोमणवन्तौ भेदौ (3), वा: इत् मण्डूक इच्छति (4), इन्द्रायेन्द्रो परि स्व (5)

[All of us are quite satisfied with our limited aims and ambitions. Only the delight, by entering and empowering the mind, can indicate new avenues, by means of intuition. For more information, see 'Highlights' at the end of the Sūkta 114.

Line 3: *shepah*: occurs 4 times in RV, has 2 meanings: (i) penis, (10.85.37); (ii) curse, (1.23.22). Here first meaning is apt.]

113. Symbolic Heaven

Riṣhi: Kashyapaḥ Mārīchah

9.113.1: Sharyanāvati

9.113.2: Soma comes with straight-flow

9.113.3: Parjanya-fed mighty power

9.113.4: Becoming radiant by the Truth

9.113.5: Purified by the mantra

9.113.6: The rhythmic spoken word

Mantra-s (7-11): Heaven

9.113.7: O Soma, establish me in that immortal world

9.113.8: Heaven's secret shrine

9.113.9: Movement is according to wish

9.113.10: Self-law and satisfaction

9.113.11: Grades of delight

(Metre: Pangktih)

9.113.1:

May Indra, the Vṛtra-slayer (2,4),
drink the Soma in Sharyanāvati (1,3).

Bearing strength within himself (5),
(Indra is) ready for deeds of great valour (6).
O Delight, flow to the mind (7).¹

¹ शर्यणावति सोमम् (1), इन्द्रः (2), पिबतु (3), वृत्रहा (4),
बलं दधान आत्मनि (5), करिष्यन् वीर्यं महत् (6), इन्द्रायेन्दो परि स्व (7)

[*sharyanāvati*: It is the inner subtle heart, *hrdaya*, the inner lotus in the subtle body of the man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukshetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. The residence of Soma is well-described in this Sūkta.

Other relevant RV references having the word *sharyanāvat* are (8.53.11), (8.7.29), (8.3.39) and (9.65.22).]

9.113.2:

O Lord of the quarters, flow on (1),
from the uncrooked realm, O bounteous Soma (2).
Pressed out by the Right-word, by Truth, by Faith and by *tapas* (3),
O Delight, flow to the mind from all sides (4).²
[*ārjikāt*: place where flow is straight, (place dear to Soma), (8.64.11), (8.7.29), (10.75.5); The notes in (9.92.4) explain (10.75.5) in part.]

9.113.3:

The Daughter of Sūrya brought out (2),
the Parjanya-fed mighty power (Soma) (1).
The Gandharva-s took hold of it (3),
and put the essence in the Soma (4).
O Delight, flow to the mind (5).³

² आ पंचस्य दिशां पत (1), आर्जिकात् सौम भीद्वः (2),

ऋतवाकेन सत्येन श्रद्धया तपसा सुत (3), इन्द्रायेन्द्रो परि स्व (4)

³ पर्जन्य-वृद्धं महिपं (1), तं सूर्यस्य दुहिताभरत् (2), तं गन्धर्वाः प्रत्यगृण्णन् (3),
तं सोमे रसमादधुः (4), इन्द्रायेन्द्रो परि स्व (5)

[The Vedic sages never regarded Parjanya as mere rain. See for instance (5.83). Parjanya is the power which descends into our life from the superconscious. It formed the seven celestial rivers that flow down. Atharva Veda (12.1.12) calls Parjanya as the father or the ultimate being.]

9.113.4:

Speaking the Truth in movement (1),
and shining with the light of Truth (*rita*) (2),
speaking Truth (*satya*), Truthful in action (3),
speaking Faith, (you) Soma are the King (4).
You, Soma, are perfected by the Maker (5).
O Delight, flow to the mind (6).⁴

9.113.5:

They stream together, the united streams (2),
from the realm of puissant Truth, and vast (1).
The essence of the essences flow (3),
purified by the radiance of the mantra (4).
O Delight, flow to the mind (5).⁵

[*hare*: radiant, (9.66.25);
Line 1: (alt.) wide and intense Truth]

⁴ कृतं वदन् (1), कृतधुम् (2), सृत्यं वदन् सत्यकर्मन् (3), अङ्गां वदन् सोम राजन् (4), धात्रा सौम् परिष्कृत् (5), इन्द्रायेन्दो परि स्व (6)

⁵ सृत्यमुग्रस्य बृहतः (1), सं स्वन्ति संस्वाः (2), सं यन्ति रुसिनो रसाः (3), पुनानो ब्रह्मणा हर् (4), इन्द्रायेन्दो परि स्व (5)

9.113.6:

The bliss is generated by Soma (4),
 where the pure-flowing mantra (1),
 speaks the rhythmic word (2),
 and the Soma is greatened by the stone (3),
 O Delight, flow to the mind (5).⁶

[*mahiyate*: greatened, (5.56.9)]

Heaven (*svar*) : (7-11)

9.113.7:

O pure-flowing (Soma), establish me (3),
 in that inexhaustible world of immortality (*svar*) (4),
 where is the Indestructible Light (1),
 where the *svar*-world is established (2).
 O Delight, flow to the mind (5).⁷

9.113.8:

Make me immortal in the realm (4),
 where the son of Vivasvat reigns (1),
 where lies Sun's secret realm (2),
 where are those waters that are Ever Young (3).
 O Delight, flow to the mind (5).⁸

[*avarodhanam*: secret space (S), (occurs once)
divi: Sun (S)]

⁶ यत्र ब्रह्मा पवमान् (1), छन्दस्यां बाचं वदन् (2), ग्राव्या सोमै महीयते (3),
 रोमैनानन्दं जनयन् (4), इन्द्रायेन्दो परि स्व (5)

⁷ यत्र ज्योतिः अजस्य (1), यस्मिन् लोके स्वर्हितम् (2), तस्मिन् मां धैहि
 पवमान् (3), अगृते लोके अक्षित् (4), इन्द्रायेन्दो परि स्व (5)

⁸ यत् राजा वैवल्युतो (1), यत्र अवरोधनं दिवः (2), यत् अम् यहतीः
 द्वापः (3), तत् जानमृतं कृधि (4), इन्द्रायेन्दो परि स्व (5)

9.113.9:

Make me immortal in that realm (4),
 in the third region, the third heaven of heavens (2),
 where movement is accordant to wish (1),
 where the worlds are resplendent (3).
 O Delight, flow to the mind (5).⁹

9.113.10:

Make me immortal in that realm (4),
 where all wishes and longings go (1),
 where is the Supreme Abode of the Great One (2),
 where is the self-law and satisfaction (3).
 O Delight, flow to the mind (5).¹⁰

[*vishṭapam*: see (9.41.6);
bradhnasya: of the Great One, (3.7.5)]

9.113.11:

Make me immortal in that realm (4),
 where the bliss and rejoicing (1),
 delight and intense delight abound (2),
 where the innermost desires have been filled (3).
 O Delight, flow to the mind (5).¹¹

[*muda*: delight, (5.53.5);
pramuda: intense delight, (10.10.12)]

⁹ यत्रानुकामं चरणं (1), त्रिनाके त्रिदिवे दिवः (2), लोका यत्र
 ज्योतिष्मन्तः (3), तत्र मामृतैः कृधि (4), इन्द्रायेन्द्रो परि स्वं (5)

¹⁰ यत्र कामा निकामाश्च (1), यत्र ब्रह्मस्य विष्टप्तम् (2),
 स्वधा च यत्र तृस्तिथ (3), तत्र मामृतैः कृधि (4), इन्द्रायेन्द्रो परि स्वं (5)

¹¹ यत्र आनन्दाश्च मोदाश्च (1), मुदः प्रमुद आसते (2), कामस्य यत्र आसाः
 कामाः (3), तत्र मामृतैः कृधि (4), इन्द्रायेन्द्रो परि स्वं (5)

114. Bow down with surrender to Soma

Riṣhi: Kashyapaḥ Māričah
 Metre: Pangktih

9.114.1: Stepping into the realms of Soma

9.114.2: Bow down with surrender to Soma

9.114.3: Seven directions, invokers and Āditya-s

9.114.4: May none harm us

9.114.1:

He is called as one rich with off-spring (3),
 who steps repeatedly into the realms (2),
 of the delight of the pure-flowing Soma (1).
 So also he who worships you with his mind (4).
 O Indu, flow to Indra (5).¹

[*anu akramit*: to repeatedly step into]

9.114.2:

O Riṣhi, bow down with surrender to the king Soma (1,4).
 You of Kashyapa lineage, extend the words (3),
 with the affirming lauds of those who fashion the mantra-s (2),
 Soma is the lord of the growths of the earth (5),
 O Indu, flow to Indra (6).²

[*stoma*: affirming laud; see the note in (9.47.3) regarding the distinctions between the various words used for lauds]

¹ य इन्द्रोः पर्वमानस्य (1), अनु धामानि अक्षमीत् (2), तमाहुः सुप्तजा इति (3), यस्ते सोम अविधत् मन् (4), इन्द्रायेन्द्रो परि स्व (5)

² क्रपै (1), मन्त्रकृतं स्तोमैः (2), कर्यपोद्धर्धयन् गिरः (3), सोमै नमस्य राजानं (4), यो ज्ञे वीरुधां पतिः (5), इन्द्रायेन्द्रो परि स्व (6)

9.114.3:

Seven are the directions (or quarters) having many Suns (1).

Seven are the invokers and ṛtviks (2).

Seven are the Āditya Gods (3).

O Soma, you protect us along with all of them (4).

O Indu, flow for Indra (5).³

9.114.4:

O king Soma, protect us (1,3),

with the Soma-offering which has been matured for you (2).

Let no hostile force assail us (4),

may none harm us (5).

O Indu, flow to Indra (6).⁴

End of Mandala 9.

³ सुस दिशो नानासूर्यः (1), सुस होतार कृत्विजः (2), देवा आदित्या ये सुस (3), तेभिः सोमाभि रक्ष न् (4), इन्द्रायेन्द्रो परि स्रव (5)

⁴ यत् ते राजन् (1), श्रुतं हृविः तेन सोमाभि (2), रक्ष नः (3), अरातीवा मा नः तारीत् (4), मो च नः कि चन अमृत् (5), इन्द्रायेन्द्रो परि स्रव (6)

II. Appendices

Appendix 1: Wisdom of Veda (O Indu, flow to Indra)

The wisdom in the Veda is quite different from the ideas of wisdom found in Vedānta and most Hindu literature where the focus is on getting release from this world and attainment of a high status by the soul after death. The life in the world is regarded as full of misery; the earthly life is often compared to a dog's tail, meaning that its nature cannot be changed. In the Veda, there is no rigid separation between the world here and the world thereafter. Veda focuses on making everyone's life perfect with the aid of the powers bestowed by the gods.

I will give a brief illustration. All the mantrās in (9.112) and (9.113), discussed in this book, end with the refrain, 'O Indu (Soma), flow to Indra'. A casual reader may say, 'what does it matter if Soma flows to Indra or Rudra?' Note this refrain occurs in (9.112) which deals with different occupations. In Veda, Soma is the bliss generated by effort, Indra means mind. So Soma going to Indra means the delight going to mind. When the force of delight works in the mind, then it widens the mind and every work gives joy to the devotee. If the cartwright pays attention to the joy given by work, he will not indulge in unhealthy thoughts like hoping for accidents among his wealthy clients to get more opportunities for his work. The delight on entering the mind works with it to indicate by means of intuition new avenues of action.

Appendix 2: 1000 epithets to Soma

The Vedic scholar and devotee Shri Sāmbadikṣhita composed a poem of one hundred verses, called 'Soma Sahasranāma Stotram'. In each verse, there are only epithets to Soma, totalling to one thousand. Every epithet is taken from a verse of Rig Veda addressed to Soma. In addition he prepared a devotional litany in which each epithet or name occurring in Rig Veda is modified to be in chaturthi vibhakti and is addressed to Soma along with the word of obeisance *namah*. Along with each name, he gives the relevant triplet Rig Veda reference for that word. Almost all of them are from the Ninth Maṇḍala. This composition was modelled after a similar composition addressed to Indra entitled 'Indra Sahasranāma Stotram', created by the great savant and poet, Vāishīṣṭha Gaṇapati Muni. There are several such 'sahasranāma stotra' addressed to various deities including those addressed to Sri Viṣhṇu and the Goddess Shri Lalita. The superiority of this composition is that it does not use fillers like 'cha', 'vā', 'tu', etc., used in other litanies for complying with the conditions of the metre. All the verses in the stotra are in Anuṣṭubh metre.

In this book we have arranged the names to Soma in a semi alphabetical order since we want the reader to notice the group of epithets having similar beginnings. One can recite the litany of 1000 names to invoke the power of Soma in one's subtle body.

	अ		30	अथशंसप्ते नमः 9.24.7		अनिन्द्याय नमः 9.82.4
	अद्व्याय नमः	9.77.5		अश्वस्तिष्ठे नमः 9.62.11		अभिष्टिकृते नमः 9.48.5
	अनसाय नमः	9.16.3		अवयात्रे नमः 8.48.2		अभिप्रियं योनिंक्रन्दते नमः 9.38.6
	अनपच्युताय नमः	9.4.8		अषाव्याहय नमः 9.90.3		अभिशस्तिष्ये नमः 9.23.5
	अनुकामकृते नमः	9.11.7		असद्धने नमः 7.104.13	60	अभिमातिष्ठे नमः 9.65.15
	अनुमाद्याय नमः	9.24.4		अश्रुये नमः 9.67.24		अभियुग्म्यो नमः 9.21.2
	अन्तरिक्षप्रे नमः	9.86.14		अक्षराय नमः 9.85.5		अभिनियं जप्तये नमः 9.61.20
	अपः कृणवते नमः	9.96.3		अर्वतो न श्रवस्युभ्यो नमः 9.10.1		अभित्रिष्ठे नमः 9.11.7
	अपोवाजयते नमः	9.68.4				अरुणाय नमः 9.40.2
	अपोवृणानाय नमः	9.94.1		असुराय नमः 9.99.1		अरुषाय नमः 9.8.6
10	अपोविशाहमानाय नमः			अधराय नमः 9.7.3		अद्विज्ञानाय नमः 9.109.17
		9.7.2	40	अस्तृताय नमः 9.27.4		अहःप्रतरीते नमः 9.86.19
	अपोजयते नमः	9.85.4		अस्पृताय नमः 9.3.8		अन्धुताय नमः 9.20.5
	अपोरिणते नमः	9.3.6		अस्मत्सखाय नमः		अश्वितिश्रोदधानाय नमः 9.66.7
	अपानेत्रे नमः	9.74.3		कुङ्.य. 8.50		70 अश्विताय नमः 9.110.5
	अमर्त्याय नमः	9.3.1		अस्माकाय नमः 9.63.30		अग्नियाय नमः 9.7.2
	अवाताय नमः	8.79.7		कुङ्.य. 4.24		अद्रिवाय नमः 9.53.1
	अवीरप्ते नमः	1.91.19		अस्मे वसूनि धारयते नमः 7.14		अदिसंहताय नमः 9.98.6
	अदाभ्याय नमः	9.3.2				अद्रिदुग्धाय नमः 9.97.11
	अंधसे नमः	9.62.5		अञ्जिते नमः 9.78.4		अपोवसानाय नमः 9.42.1
	अर्कस्य योनिमासीदते नमः			अवित्रे नमः 9.67.10		अप्सुसुर्यं जनयते नमः 9.42.1
		9.25.6	50	अहिनाश्चाहत्रे नमः 9.88.4		अप्सुदक्षाय नमः 9.62.4
20	अमृताय नमः	9.91.2		अजिरशोऽविषे नमः 9.66.25		अप्सुदुष्टराय नमः 9.20.6
	अमृतायाप्यायमानाय नमः			अदितये नमः 9.81.5	80	अप्सुधूताय नमः 9.62.5
		1.91.18		अधि बहिष्पत्नयते नमः 9.19.3		अप्से नमः 9.65.20
	अर्यम्णे नमः	9.81.5		अधिगवे नमः 9.98.5		अप्याय नमः 9.86.45
	अयासे नमः	9.89.3		अनिष्टृतं परिष्कृतवते नमः 9.39.2		अणवं वि तन्वदभ्यो नमः 9.10.5
	अयोहताय नमः	9.1.2				
	अंगिरस्तमाय नमः	9.107.6				
	अंशवे नमः	9.62.4				
	अरममाणाय नमः	9.72.3				
	अलाय्यस्य परश्ववे नमः					
		9.67.30				
	अतव्यये नमः	9.13.1				

अत्योनक्तीळते नमः	9.86.26	इ	इन्द्रीताय नमः	9.8.9	
अत्याय नमः	9.66.23	इष्वते नमः	1.129.6	इन्द्रवर्धद्यो नमः	9.63.5
अत्यूर्मये नमः	9.17.3	इष्म्यतये नमः	9.14.7	140 इन्द्रांगच्छते नमः	9.90.1
अग्रे नमः	9.86.45	इन्द्रे नमः	9.1.5	इन्द्रियते नमः	
अगृभीताय नमः	8.79.1	इभाय नमः	9.57.3	वा.ग.	8.9
अमीवज्ञे नमः	1.91.12	इवोजनयते नमः	9.3.10	इन्द्रियाय नमः	9.47.3
90 अग्रेजनित्रे नमः	9.96.5	इतज्ञतये नमः	9.74.3	इन्द्रियं रसं दधानाय नमः	
अश्वसे नमः	9.2.10	इष्टयाम्ने नमः	9.88.3		9.23.5
अश्वविदे नमः	9.55.3	120 इन्द्र इति त्रुवते नमः		इ	
अश्वजिदे नमः	9.59.1		9.63.9	इश्वानाय नमः	9.61.6
अश्वाय नमः	9.71.6	इन्द्रस्य वज्राय नमः	9.72.7	ईक्षेन्याय नमः	9.5.3
अश्वयवे नमः	9.36.6	इन्द्रस्य सख्यमाविश्वते नमः		ईङ्गाय नमः	9.66.1
अपुराय नमः	9.63.5		9.56.2		उ
आ		इन्द्रस्य सख्यं जुषाणाय नमः		उद्धुते नमः	9.106.8
आयवे नमः	9.67.8		9.97.11	उपद्वे नमः	9.54.2
आयवे पवमानाय नमः		इन्द्रस्य हार्दीविश्वते नमः	9.60.3	उपष्टुते नमः	9.87.9
	9.67.8			150 उपावसवे नमः	9.84.3
आयुधातुंजानाय नमः		इन्द्रस्य निष्कृतं भच्छते नमः	9.61.25	उवाते नमः	9.97.46
	9.57.2			उक्षनसे नमः	9.87.3
100 आयुभ्यो नमः	9.64.17	इन्द्रस्य हृदं सनये नमः	9.61.14	उपरितिष्ठते नमः	9.54.3
आश्ववे नमः	9.39.1			उपपुष्टे नमः	9.85.11
आर्यं कृष्णद्यो नमः		इन्द्रस्य धारस्ये नमः	9.85.3	उपवद्ये नमः	9.88.5
	9.63.5	इन्द्रस्यवीर्यं वर्धद्यो नमः		उपमाय नमः	9.86.35
आंगूष्याय नमः	9.97.8		9.8.1	उपयामगृहीताय नमः	
आहुतीवृधाय नमः	9.67.29	इन्द्रस्यसख्ये नमः	9.96.2	वा.ग.	8.9
आषृणये नमः	9.67.12	130 इन्द्रस्यप्रियाय नमः	9.98.6	उषवृधे नमः	9.84.4
आशीर्वद्यो नमः	1.23.1	इन्द्रस्यजनित्रे नमः	9.96.5	उद्याताय नमः	9.86.46
आशुभ्यो नमः	9.13.6	इन्द्राय नमः	9.5.7	160 उराणाय नमः	9.109.9
आत्मने नमः	9.6.8	इन्द्राय पातवेसुताय नमः		उरुष्यद्यो नमः	8.48.5
आनीताय नमः	9.96.24		9.1.1	उरुव्यवृत्ये नमः	9.90.4
110 आपूर्णाय नमः	9.74.2	इन्द्राय मधुमत्तमेभ्यो नमः		उरुवायाय नमः	9.62.13
आप्याय नमः	9.62.10		9.12.1	उरुज्जंसाय नमः	8.48.4
		इन्द्रायजुष्टाय नमः	9.13.8	उरुज्ज्याय नमः	8.70.4
		इन्द्रायापते नमः	9.34.2		
		इन्द्रपानाय नमः	9.96.3		

उरुभ्यो नमः	9.22.2	ऋतस्य विष्टपाय नमः	ओजसा विश्वा दधानाय
उरुयंत्रे नमः	8.79.3	ऋतस्य गोपे नमः	9.34.5
उक्षिताय नमः	9.72.7	ऋताङ्गे नमः	9.48.4
उच्चिष्टाय नमः	1.28.9	ऋताय नमः	9.96.13
170 उपित्रियाय नमः	9.70.6	ऋतायवे नमः	9.62.30
उद्दिदे नमः	8.79.1	ऋतायुभिः तुभमानाय नमः	8.79.6
उक्षिजे नमः चा.य.	8.50	ऋतश्चाय नमः	9.36.4
उक्त्यैर्ज्ञेषु वर्धमानाय नमः	9.17.4	ऋतश्चाय नमः	9.113.4
उक्त्याय नमः	9.86.48	ऋतं जानते नमः	9.70.6
उग्राणामोजिष्ठाय नमः	9.66.16	ऋतंयते नमः	9.69.3
उग्राय नमः	9.109.22	ऋभवे नमः	9.21.6
उक्षमाणाय नमः	9.99.5	ऋजये नमः	9.97.43
उक्ष्ये नमः	9.69.4	ऋषये नमः	9.35.4
उत्तमाय नमः	9.22.5	ऋमियाय नमः	9.74.3
180 उत्तमात्याय नमः	9.22.6	ऋत्यियाय नमः	9.72.4
उत्तराय नमः	9.107.18	ऋष्याय नमः	9.89.4
उत्साय नमः	9.89.6	ऋषिकृते नमः	9.96.18
ऊ		ऋषिसानाय नमः	9.86.4
ऊतिभिः सजोषेभ्यो नमः	8.48.15	210 ऋषिभिर्हिताय नमः	9.68.7
ऊमिणे नमः	9.64.11	ऋवने नमः	9.91.3
ऊर्जिष्ठंचपिन्वते नमः	9.63.2	ऋग्राय नमः	9.97.9
ऊर्ध्वाय नमः	9.85.12	ऋजीषिणे नमः	8.79.4
ऊमये नमः	9.78.2	ऋजीयसे नमः	7.104.12
ऋ		ऋणाचयमानाय नमः	9.47.2
ऋतजाताय नमः	9.108.8	ऋणये नमः	9.110.1
ऋतस्य योनिमासीदते नमः	9.64.11	ऋदूदराय नमः	8.48.10
190 ऋतस्यभाय नमः	9.68.5	ए	
ऋतस्यतंत्रे नमः	9.73.9	एतशाय नमः	9.63.8
ओ		कैतुंकृणवते नमः	9.64.8
ओजसा विश्वा दधानाय		कृष्णात्मांसि जंघनते नमः	9.66.24
नमः		कृजानवे नमः	9.77.2
220 ओजिष्ठाय नमः		कृद्ववे नमः	8.79.1
क			
कलशमार्विशते नमः			
कलज्ञरसं दधानाय नमः			
कवये नमः			
ककुहाय नमः			
कवीनां पदव्ये नमः			
कवीयते नमः			
230 कवेरपत्यायाय नमः			
कविक्रतवे नमः			
कविनेषिताय नमः			
कनिक्रदते नमः			
कण्ठिदिने नमः			
कंसृजानाय नमः			
काव्याय नमः			
कारिणामिव भरेभ्यो नमः			
कारिण्यो नमः			
काय नमः			
240 कारंविश्रते नमः			
केतुंकृणवते नमः			
कृष्णात्मांसि जंघनते नमः			
कृजानवे नमः			
कृद्ववे नमः			

कृत्याय नमः	9.76.1	विरिष्टे नमः	9.18.1	च
क्रतवे नमः	9.107.3	पिरोजनयते नमः	9.25.5	300 चक्रये नमः 9.77.5
क्रतुवित्तमाय नमः	9.108.1	गुहाहिताय नमः	9.10.9	चनोहिताय नमः 9.75.1
क्रतुविदे नमः	9.44.6	गुहाविरांदधते नमः	9.6.9	चमूषद्यो नमः 9.8.2
क्रतुमते नमः	9.90.6	गुहाविद्विग्नो धारकाय नमः	9.6.9	चमूषदे नमः 9.96.19
250 क्रत्वा सदस्थमासीदते नमः	9.16.4	गृत्साय नमः	10.25.5	चमूषसीदते नमः 9.20.6
क्रन्दते नमः	9.38.6	280 मृत्राणांशेनाय नमः	9.96.6	चम्बोः सुताय नमः 9.36.1
क्रिवये नमः	9.9.6	गोषे नमः	9.2.10	चारुचक्राणाय नमः 9.44.4
क्रीळवे नमः	9.20.7	गोविदे नमः	9.55.3	चारवे नमः 9.17.8
क्रीळद्यो नमः	9.21.3	गोविन्दवे नमः	9.96.19	चिकिताय नमः 1.91.1
क्षेत्रवित्तराय नमः	10.25.8	गोजिते नमः	9.59.1	चित्राय नमः 9.86.34
क्षेत्रविदे नमः	9.70.9	गोभिः श्रीणानाय नमः	9.109.17	310 चित्ताय नमः 9.65.12
क्षैताय नमः	9.97.3	गोभिरावृताय नमः	9.86.27	चेतनाय नमः 9.64.10
क्षिप्रधन्वने नमः	9.90.3	गोभिरंजनाय नमः	9.50.5	ज
ग		गोत्वच्यधिहिन्वानाय नमः		
गवांपत्ये नमः	9.72.4	गोन्योधे नमः	9.65.25	जयते नमः 1.91.21
260 गवे वरिवः कृणवद्यो नमः	9.62.3	290 गोपतये नमः	9.97.10	जागृवये नमः 9.36.2
गर्भाय नमः	9.82.4	गोपेभ्यो नमः	9.35.5	जातवेदसे नमः 9.67.27
गव्ये नमः	9.27.4	गोमते नमः	9.73.8	जाताय नमः 9.9.3
गव्यते नमः	9.87.7	गोमतं वाजमाभरते नमः	9.41.4	जानते नमः 9.96.7
गव्ययते नमः	9.36.6	गौरी अधिश्चिताय नमः	9.63.18	320 जामये नमः 9.101.14
ग्रस्तिपूताय नमः	9.86.34	ग्रावणातुचाय नमः	9.67.19	जायमानो महान् भवते नमः 9.59.4
ग्रसाधनाय नमः	9.104.2	घ		
ग्रस्कानाय नमः	1.91.12	घृतवस्तानाय नमः	9.82.2	जनस्य वीतिने नमः 9.91.2
गंधवाय नमः	9.83.4	घृतस्वे नमः	9.86.45	जनायइषोपातयते नमः
गाःकृणवानाय नमः	9.14.5	घोशाय नमः	9.89.4	9.39.2
270 गतुवित्तमाय नमः 9.44.6	9.46.5	घृष्णिभ्यो नमः	9.21.1	जनीनांपत्ये नमः 9.86.32
गान निर्णिंजं कृणवानाय नमः	9.14.5			जरितुर्गिरो वर्धयते नमः 9.40.5
गिर्वणाय नमः	9.64.14			

जारोन योषितं गच्छते नमः	दक्षसाधनाय नमः	दिव्याय नमः
9.38.4	9.98.8	9.71.9
जिगीयसे नमः	दक्षाय नमः	दिविस्पृशे नमः
9.65.9	9.61.18	9.11.4
जिग्युषे नमः	दक्षात्याय नमः	दिशांपत्ये नमः
9.100.4	7.97.8	9.113.2
जीरदानवे नमः	दक्षस्यते नमः	दृसक्रन्तत्वे नमः
9.97.17	9.3.5	8.79.7
330 जुञ्ज्ञने नमः	दर्कताय नमः	दृतये नमः
9.97.16	9.2.6	9.1.8
जुष्टाय नमः	दाशुषेरत्नानिदधते नमः	देववाताय नमः
9.44.2	9.3.6	9.62.5
जेन्याय नमः	360 दात्रे नमः	देववीतमाय नमः
9.86.36	9.97.55	9.25.3
ज्योतिषे नमः	दानुपिन्वाय नमः	390 देववीतये सुष्वाणाय नमः
9.29.2	9.97.23	9.13.02
ज्योतीरथाय नमः	दानुदाय नमः	देववीतये शृणानेभ्यो नमः
9.86.45	9.97.23	9.13.3
ज्येष्ठाय नमः	दुष्ट्राय नमः	देवव्ये नमः
9.66.16	9.16.3	9.2.1
त	दुरिता धनिष्ठते नमः	देवाव्ये नमः
तवसे नमः	दुरिता पुरु विष्वद्भ्यो नमः	देवानियक्षते नमः
6.49.12	9.62.2	9.24.7
तवस्वते नमः	दुरिता पुरुविष्वद्भ्यो नमः	देवानूजनयते नमः
9.97.46	9.62.2	9.42.4
तनूनपदे नमः	दुर्पर्षाय नमः	देवानामुभयस्य जन्मनोविदुषे
9.5.2	9.97.8	नमः
तनूपे नमः	दुरोषाय नमः	9.81.2
अर्थव 3.5.8	9.101.3	देवानां वीतिमध्यर्थते नमः
340 तंतुं तन्वानाय नमः	दीप्तराय नमः	9.1.4
9.22.6	9.105.4	
तीव्राय नमः	370 दध्याक्षिराय नमः	देवानां पित्रे नमः
9.17.8	9.22.3	9.86.10
तीव्राय नमः	दिवः कवये नमः	देवानुप्रभूते नमः
9.17.8	9.9.1	9.29.1
तुवाय नमः	दिवःशिक्षवे नमः	400 देवाय नमः
9.67.20	9.38.5	9.11.2
तुराय नमः	दिवस्कंभाय नमः	देवप्सरसे नमः
8.79.2	9.74.2	9.104.5
तोकायेषंदध्द्यो नमः	दिवस्पदाय नमः	देवप्सरस्तमाय नमः
9.65.21	9.86.11	देवेषु पत्यमानाय नमः
त्वच्यद्विभिः क्रीळमानाय	दिवस्परि केतुंकृण्वते नमः	9.45.4
नमः	9.64.8	दैवैऽशोभमानाय नमः
9.66.29	दिवोविधावते नमः	9.25.3
त्विर्षिदधानाय नमः	9.3.7	देवमादनाय नमः
9.39.3	दिवोजनित्रे नमः	9.84.1
तिग्मन्त्राय नमः	9.96.5	देवयवे नमः
9.97.9	9.26.2	9.6.1
तिग्मायुधाय नमः	380 दिवोमर्ष्णे नमः	शुप्तिने नमः
9.90.3	9.27.3	9.109.7
350 त्रिपृष्ठाय नमः	दिवोराङ्गे नमः	शुक्षतमाय नमः
9.71.7	9.48.3	9.108.1
द	दिवोरोत्तनाजनयते नमः	शुक्षाय नमः
दधन्वते नमः	9.42.1	9.71.4
9.67.2		410 शुतानाय नमः
दस्माय नमः		9.64.15
9.82.1		द्युमत्तमाय नमः
दस्योहन्त्रे नमः		9.65.19
9.88.4		

द्युम्भवत्तमाय नमः	9.2.2	न	470 पस्त्यवते नमः	9.97.18		
द्युम्भवर्धनाय नमः	9.31.2	नवाय नमः	9.21.6	पवित्रे वितताय नमः 9.73.9		
द्युमते नमः	9.29.6	नभोवसानाय नमः	9.83.5	पवित्रमध्युदते नमः 9.61.4		
द्युमंतं द्युम्भमाभरते नमः	9.29.6	नर्याय नमः	9.105.5	पवित्रं गच्छते नमः 9.67.19		
द्विषोपद्वते नमः	9.63.26	नाभये नमः	9.74.4	पवित्रं परियते नमः 9.68.2		
द्विशवसे नमः	9.104.2	निर्णजानाय नमः	9.69.5	पणिने नमः 9.82.3		
द्वित्रे नमः	9.94.2	निजध्यये नमः	9.53.2	पथिकृते नमः 9.106.5		
द्रविणोविदे नमः	9.97.25	नित्यस्तोत्राय नमः	9.12.7	पनिप्रताय नमः 9.67.29		
420 द्वार्णिवसानाय नमः	9.86.14	निरिणानाय नमः	9.14.4	पप्रये नमः 1.91.21		
द्रप्साय नमः	9.78.4	निधापतये नमः	9.83.4	पपृचानाय नमः 9.74.9		
घ						
धरुणाय नमः	9.2.5	450 नियुत्वते नमः	9.88.3	480 पयसे नमः 9.6.7		
धर्णसये नमः	9.2.2	नृते नमः	9.2.10	पयस्वते नमः 1.23.23		
धनस्मृते नमः	9.62.18	नृभिर्हिताय नमः	9.28.1	पयोवृधे नमः 9.108.8		
धनानि सनित्रे नमः	9.90.3	नृभिःसुताय नमः	9.62.5	परापतये नमः 9.71.7		
धनानि जियुषे नमः	9.65.9	नृभिरप्रच्युताय नमः	9.80.4	पत्ते नमः 9.5.1		
धनंजयाय नमः	9.46.5	नृक्षक्षसे नमः	9.86.36	परिष्कृताय नमः 9.61.13		
धर्मणे नमः	9.35.6	नृधूताय नमः	9.72.4	परिषयते नमः 9.68.8		
धर्माणि दधानाय नमः	9.64.1	नृमादानाय नमः	9.24.4	परिषयते नमः 9.68.2		
430 धर्मणस्मतये नमः	9.35.6	नृम्णावसानाय नमः	9.7.4	पावकाय नमः 9.24.6		
धर्मणावालुमारोहते नमः	9.63.22	नृम्णौजसा दधानाय नमः	9.15.4	490 पात्रे नमः 9.65.28		
धारमधे नमः	9.86.28	प				
धारयवे नमः	9.67.1	पवमानाय नमः	9.13.2	पोते नमः 9.67.22		
धीतिभिर्हिताय नमः	9.68.7	पज्ञवे नमः	9.86.43	पांचजन्याय नमः 9.66.20		
धीजवनाय नमः	9.88.3	पर्वतावृथे नमः	9.46.1	पितुर्जे नमः 9.89.2		
धीरय नमः	9.87.3	पर्जन्यवृद्धाय नमः	9.113.3	पितृभिःसंविदानाय नमः 8.48.13		
धृष्णवे नमः	9.47.2	पर्जन्याय नमः	9.82.3	पीयूषाय नमः 9.109.3		
धियःपत्ये नमः	9.75.2	पञ्जाया गर्भाय नमः	9.82.4	पुष्टिवर्धनाय नमः 1.91.12		
धियाजुतैऽयो नमः	9.64.16	पत्तवद्वुच्चःरोचयते नमः	9.49.5	पुरुकृते नमः 9.91.5		
440 ध्रुवाय नमः	9.102.4	पर्णमये नमः अर्थं	3.5.1	पुरुलताय नमः 9.3.10		
		पर्णाय नमः अर्थं	3.5.6	पुरुवाराय नमः 9.93.2		
		500 पुरुस्पृहकारंविभ्रते नमः		9.14.1		

पुरुस्सूभ्यो नमः	9.98.5	प्रतरणाय नमः	1.91.19	560 भेरेषुजे नमः	1.91.21
पुरुस्सूत्रे नमः	9.14.1	प्रथमाय नमः	9.86.28	भीमाय नमः	9.70.7
पुरुद्धूताय नमः	9.87.6	प्रभवे नमः	9.83.1	भुवनस्य पत्ये नमः	9.86.5
पुरुक्षवे नमः	9.91.5	प्रभूवस्वे नमः	9.29.3	भुवनस्य राज्ञे नमः	9.85.3
पुरुभूषु नव्याय नमः	9.94.3	प्रयसेहिताय नमः	9.66.23	भुवनेष्वर्पिताय नमः	9.86.14
पुनानाभ्यो नमः	9.8.2	प्रयस्वद्वयो नमः	9.46.3	भुरिषाहे नमः	9.88.2
पुनानाय नमः	9.6.9	प्रयंत्रे नमः	9.46.6	भूषते नमः	9.94.3
पुमाय नमः	9.9.7	प्रियस्तोत्राय नमः	1.91.6	भूर्णभ्यो नमः	9.15.3
पुरएत्रे नमः	9.87.3	प्रियतमाय नमः	9.34.5	भूरिक्षक्षसे नमः	9.26.5
510 पुरोहिताय नमः	9.66.20	540 प्रियाणिकाव्या चक्षाणाय नमः	9.57.2	भूरिधायसे नमः	9.26.3
पुरोहुते नमः	9.98.12	प्रियाय नमः	9.7.6	570 भ्राजसे दिवं न रोहते नमः	9.17.5
पुरुधिते नमः	9.72.4	प्रीणते नमः	9.5.1	भ्राजमानाय नमः	9.5.10
पूर्वाय नमः	9.36.3	व		भ्रमेभ्यो नमः	9.22.2
पूष्णे नमः	9.67.10	बलये नमः	अश्वं	म	
पूर्मिदे नमः	9.88.4	ब्रभ्वे नमः	9.98.7	महते नमः	9.2.4
पूर्ताय नमः	9.97.31	बाकुराय नमः	9.1.8	मणये नमः	अश्वं 3.5.8
पूर्यमानाय नमः	9.87.6	बहिष्वद्भ्यो नमः	9.68.1	मततते नमः	9.86.13
पृथिव्या धरुणाय नमः	9.72.7	बहिष्वे नमः	9.5.4	मखस्यते नमः	9.101.5
पृथिव्याजनित्रे नमः	9.96.5	बहिष्वते नमः	9.44.4	महामयाय नमः	9.66.20
520 पृथुवन्वते नमः	9.96.8	बृहस्पतिसुताय नमः		महोराधसः प्रयंत्रे नमः	9.46.5
प्रवृण्वद्भ्यो नमः	9.21.2	वा.ग.		महामहित्रात्य नमः	9.48.2
प्रदिवाय नमः	9.72.4	550 बृहस्पतये नमः	9.5.11	580 महीनांकित्रे नमः	
प्रचक्राणाय नमः	9.15.7	बृहते नमः	9.113.5	9.102.1	
प्रजा जनयते नमः	9.97.40	बृहन्यतये नमः	9.39.1	महिषाय नमः	9.69.3
प्रजावद्रत्तमाभरते नमः	9.59.1	ब्रह्मण्यस्पतये नमः	9.83.1	महित्रिवसे नमः	9.4.1
प्रजावद्रेत आभरते नमः	9.60.4	ब्रह्मणे नमः	9.96.6	महिने नमः	9.2.2
प्रजापतये नमः	9.5.9	ब्रह्माय नमः	9.97.52	मतिभिर्हिताय नमः	9.68.7
प्रत्ताय नमः	9.6.8	अ		मदिष्टाय नमः	9.6.9
प्रत्ताय नमः	9.73.3	भग्नाय नमः	9.81.5	मदिन्त्तमाय नमः	9.25.6
530 प्रद्वेन जन्मना सुताय नमः	9.3.9	भंशाय नमः	9.61.13	मदिराय नमः	9.96.21
		भव्याय नमः	1.129.6	मरुद्भ्योषते नमः	9.65.20
		भद्राय नमः	1.91.5	मघवते नमः	9.81.3

590	मज्जाय नमः	9.34.4	मनीषिभिर्ज्यमानाय नमः	9.64.13	यज्ञस्यकेतवे नमः	9.86.7		
	मद्याय नमः	9.6.2		9.64.13	650 यज्ञस्यात्मने नमः	9.2.10		
	मन्दिने नमः	9.58.1	मनीषिणे नमः	9.91.1	यज्ञाय नमः	9.88.7		
	मतीनां पित्रे नमः	9.76.4	मन्द्राय नमः	9.67.1	यज्ञपतये नमः शा.य.	8.25		
	मतीनां जनित्रे नमः	9.96.5	मन्दनाय नमः	9.47.1	यज्ञियाय नमः	9.71.6		
	मतीनां नेत्रे नमः	9.103.4	मन्दमानाय नमः	9.65.5	युध्ने नमः	9.66.16		
	मर्याय नमः	9.93.2	मन्दयते नमः	9.67.16	यूने नमः	9.68.5		
	मयोभवे नमः	9.65.28	मातरा विचरते नमः	9.68.4	येमानाय नमः	9.75.3		
	मदच्युते नमः	9.12.3	मानुषा युशा हिन्वानेभ्यो					
	मदच्युदभ्यो नमः	9.98.3	नमः	9.12.7	रसवते नमः	6.47.1		
600	मदानां पत्ये नमः	9.104.5	मानुषीरपोहिन्वानाय नमः		रसाय नमः	9.38.5		
	मदाय नमः	9.17.3		9.63.7	रसायाय नमः	9.97.14		
	मधुश्चुतं कोशंजिन्वते नमः		630	मित्राय जुष्टाय नमः	9.70.8	660	रक्षसोऽपग्रहते नमः	9.63.29
		9.12.6	मित्राय नमः	9.2.6	रक्षोऽप्ते नमः	9.1.2		
	मधुने नमः	9.1.8	मीढुषे नमः	9.74.7	रक्षांसिविष्टे नमः	9.17.3		
	मधुमत्तमाय नमः	9.63.16	मृळ्याकवे नमः	8.79.7	रुखर्तनये नमः	9.81.2		
	मधुमते नमः	9.86.18	मृजानाय नमः	9.96.10	रुयाम्भो नमः	9.39.4		
	मधुमदभ्यो नमः	9.68.1	मृष्टेभ्यो नमः	9.22.4	रुज्जो विमानाय नमः			
	मद्वते नमः	9.86.35	मृधाऽपग्रहते नमः	9.61.25		9.62.14		
	मंहीयसे नमः	9.66.17	मेष्याय नमः	9.8.5	रजस्तुराय नमः	9.48.4		
	मंहयवे नमः	9.20.7	मेधिराय नमः	9.68.4	रजांसि तिरो धावते नमः			
610	मंहयद्रयये नमः	9.52.5	मेधाभिरीयते नमः	9.65.16		9.3.7		
	मंहिष्याय नमः	9.1.3	640	मेध्यातिथिर्विप्रस्य गीर्भिः				
	मंदिष्याय नमः	8.29	परिष्कृताय नमः	9.43.3	रथये नमः	9.5.3		
	मध्यापृच्छानाय नमः	9.97.11	य		रहमाणाय नमः	9.110.3		
	मध्यो अंशवे नमः	9.89.6	यजताय नमः	9.69.3	670	रसिने नमः	9.113.5	
	मत्सर्तिमाय नमः	9.67.2	यतये नमः	9.71.7	रथिराय नमः	9.76.2		
	मत्सरवते नमः	9.97.32	यताय नमः	9.24.3	रथिषाहे नमः	9.68.8		
	मत्सराय नमः	9.13.8	यज्ञस्तराय नमः	9.97.3	रथिपतये नमः	9.97.24		
	मत्सरेभ्यो नमः	9.21.1	यद्वाय नमः	9.75.1	रथजिते नमः	9.78.4		
	मनस्त्विन्ननस्पतये नमः		यज्ञोभ्यो नमः	8.48.5	रथा प्रस्वानेभ्यो नमः			
		9.11.8	यज्ञसाधानाय नमः	9.72.4		9.10.1		
620	मनसो जवीयसे नमः		यज्ञस्य ज्योतिषे नमः		रथाइव हिन्वानेभ्यो नमः			
		9.97.28		9.86.10		9.10.2		
					रथाय नमः	9.38.1		

रथीतमाय नमः	9.66.26	वावशानाय नमः	9.93.2	740 वयस्कृदृश्यो नमः	9.21.2
रथेष्टे नमः	9.97.49	वाजिभिर्यताय नमः	9.64.15	वयोजूर्यो नमः	9.65.26
680 रथर्यते नमः	9.3.5	वाजिने नमः	9.6.2	वयोर्यते नमः	9.96.12
रत्नधे नमः	9.67.13	710 वाजिभ्यो नमः	9.64.4	वय्याय नमः	9.68.8
रण्यजिते नमः	9.59.1	वाधते नमः	9.103.5	वराहाय नमः	9.97.7
रण्याय नमः	9.96.9	वाश्रेभ्यो नमः	9.13.7	वरेण्याय नमः	9.65.29
राज्ञे नमः	9.11.3	वाचस्पतये नमः	9.101.5	वधूयते नमः	9.69.3
राधोदित्सते नमः	9.61.27	वाचस्मिष्यते नमः	9.12.6	वनक्रक्षाय नमः	9.108.7
रोचनादिवो जनयते नमः		वाचईर्यते नमः	9.62.26	वनस्पतये नमः	9.5.10
	9.42.1	वाचोजन्तवे नमः	9.67.13	वनस्य जठरे सीदते नमः	
रोचमानाय नमः	9.111.2	वाचर्मीखयाय नमः	9.101.6		9.95.1
रायोधर्वे नमः	9.35.2	वाजसातमाय नमः	9.66.27	750 वनानां स्वधितये नमः	
रायामानेत्रे नमः	9.108.13	वाजसनये नमः	9.110.11		9.96.6
690 रुक्षणये नमः	9.48.2	720 वाजसे नमः	9.2.10	वनेक्रीक्ते नमः	9.6.5
रेतोधे नमः	9.86.39	वाजवन्ध्याय नमः	9.98.12	वनेषुयोनावासीदते नमः	
रेभाय नमः	9.7.6	वाजानां पत्ये नमः	9.31.2		9.62.8
रसीणां पत्ये नमः	9.101.6	वाजपस्त्याय नमः	9.98.12	वन्हये नमः	9.20.5
रिजादसे नमः	9.69.10	वाजयते नमः	9.44.4	वन्द्याय नमः	9.-7.2
ल		वाजंसस्नये नमः	9.61.20	वपुष्टराय नमः	9.77.1
लोककृद्वे नमः	9.2.8	वाणाय नमः	9.97.8	वीरुधामधिपतये नमः	
लोककृते नमः	9.86.21	वाताइवोरुभ्यो नमः	9.22.2		अर्थव 5.24.7
व		बोद्धे नमः	9.81.2	वीतराधसे नमः	9.62.29
वसवे नमः	9.81.3	वायवेऽर्थते नमः	9.34.2	वीरवत् जर्म-कृ-यात्रे नमः	
वसुविदे नमः	9.86.39	730 वायुरक्षिते नमः	10.85.5		9.64.18
वसूनिविप्रते नमः	9.108.11	वारणाय नमः	9.1.8	वीराय नमः	9.101.15
700 वसूनामानेत्रे नमः		वारमाविक्षते नमः	9.38.5	760 वृषब्रताय नमः	9.62.11
	9.108.13	वरिवस्कृते नमः	9.64.14	वृषभिर्यताय नमः	9.34.3
वशिने नमः	वा.य. 8.50	वरिवोवित्तराय नमः	8.48.1	वृषणाय नमः	9.6.6
वर्धिताय नमः	9.97.39	वरिवोविते नमः	9.37.5	वृषभाय नमः	9.70.7
वक्वने नमः	9.91.1	वरिवोधातमाय नमः	9.1.3	वृषयते नमः	9.77.5
वक्ते नमः	9.75.2	वधम्नवे नमः	9.52.3	वृष्णो नमः	9.2.1
वचनावद्यो नमः	9.68.1	वर्धनाय नमः	9.97.39	वृजिनस्य हंत्रे नमः	9.97.43
वावहये नमः	9.9.6	वयसे नमः	9.97.47	वृष्णिभ्यो नमः	9.22.2
				वृत्रहंतमाय नमः	9.1.3

वृत्रस्त्रे नमः	9.98.5	विश्वेषु काव्येषु रंगे नमः	9.92.3	शुचये नमः	9.9.3
७७० वृत्रजग्न्ये नमः	9.61.20	विश्वमेजयाय नमः	9.35.2	शुभ्रजस्तमाय नमः	9.66.26
वृजनस्य गोपे नमः	1.91.21	विश्वतये नमः	9.108.10	शुभ्राय नमः	9.14.5
वेदाय नमः	9.58.2	विश्वर्षणे नमः	9.11.7	८३० शुभाय नमः	9.94.1
वेधसे नमः	9.101.15	८०० विचक्षणाय नमः	9.12.4	शूषाय नमः	9.71.2
वेनाय नमः	9.21.5	विचक्षणाय नमः	9.39.3	शूरायामय नमः	9.90.3
वैश्वानरवृहज्योतिषे नमः	9.61.16	विदुषे नमः	9.70.10	शूरतराय नमः	9.66.17
विवस्वत आपानेभ्यो नमः	9.10.5	विपश्चिते नमः	9.86.44	शूरोन गेषुतिष्ठते नमः	
विवस्वतःसंवसानाय नमः	9.26.4	विपश्चिद्यज्यो नमः	9.22.3	शूराय नमः	9.1.10
विष्णवेऽष्टते नमः	9.34.2	विप्रवीराय नमः	9.44.5	शृंगाणि दोधुवते नमः	9.15.4
विष्णोर्जनित्रे नमः	9.96.6	विप्राय नमः	9.18.2	शंतमाय नमः	9.104.3
७८० विश्ववाराय नमः	9.88.3	विप्रैरभृष्टाय नमः	9.3.6	शंभविष्णाय नमः	9.88.3
विश्ववेदसे नमः	1.91.2	विपाकृताय नमः	9.3.2	श्येनजूताय नमः	9.89.2
विश्वस्य भूमनः पत्ये नमः	9.101.7	विभूवसवे नमः	9.72.7	८४० श्येनोन योनिमासीदते	
विश्वविद्ये राज्ञे नमः	9.76.4	८१० विभृत्वने नमः	9.96.19	नमः	9.61.21
विश्वविदे नमः	9.64.7	विरोच्यते नमः	9.39.3	श्येनाय नमः	9.67.14
विश्वजिते नमः	9.59.1	ब्रताविदानाय नमः	9.35.4	श्येनभृताय नमः	9.87.6
विश्वचर्षणे नमः	9.1.2	ब्रतानि पानाय नमः	9.70.4	शोणाय नमः	9.97.13
विश्वचक्षसे नमः	9.86.5	व्यक्ताय नमः	9.71.7	श्रोणाय नमः	10.25.11
विश्वतस्पतये नमः	9.5.1	व्यानश्ये नमः	9.86.5	श्रियेजाताय नमः	9.94.4
विश्वा वसूनि संजयते तमः	9.29.4	शा		श्रियंवसानाय नमः	9.94.4
७९० विश्वाश्रियोभ्यपते नमः	9.16.6	शुक्रनाय नमः	9.86.13	स	
विश्वानि दुरिता तरते नमः	9.59.3	शचीवाय नमः	9.87.9	सदावृधाय नमः	9.44.5
विश्वाद्विषोपद्वयो नमः	9.13.8	शतवाजाय नमः	9.96.9	सधमाद्याय नमः	9.23.6
विश्वायवे नमः	9.86.41	शतसे नमः	9.82.5	सनद्रये नमः	9.52.1
विश्वदशताय नमः	9.65.13	८२० शतामधाय नमः	9.62.14	८५० सनद्वाजाय नमः	9.62.23
विश्वदेवाय नमः	9.92.3	शतधाराय नमः	9.85.4	सर्ववीराय नमः	9.90.3

संयताय नमः	9.69.3	सत्पतये नमः	1.91.5	सुसंसदे नमः	9.68.8
सहस्रावते नमः	1.91.23	सत्यकर्मणे नमः	9.113.4	920 सुहस्ताय नमः वा.ग.	4.27
सहस्रिणीरिषःक्षरते नमः	9.61.3	890 सत्यकुम्भाय नमः	9.97.46	सुविताय नमः	9.41.2
860 सहस्रिणं वाजंगच्छते नमः	9.38.1	सत्याय नमः	9.7.3	सुक्षितीनामानेत्रे नमः	9.108.13
सहस्रवल्लाय नमः	9.5.10	सत्यमुग्याय नमः	9.113.5	सुक्षितये नमः	1.91.21
सहस्रसे नमः	9.47.3	सत्यमन्मने नमः	9.97.48	सुमित्रये नमः वा.ग.	4.27
सहस्रजिते नमः	9.78.4	सबर्दुधाय नमः	9.12.7	सुदृशीकाय नमः	9.86.45
सहस्रचक्षसे नमः	9.60.1	समुद्रियाय नमः	9.107.16	सुज्ञेवाय नमः	8.79.7
सहस्रणीतये नमः	9.71.7	समुद्र आहिताय नमः	9.64.19	सुश्रवसे नमः	1.91.21
सहस्रणीथाय नमः	9.71.7	समुद्राय नमः	9.2.5	सुश्रवस्तमाय नमः	1.91.17
सहस्रासे नमः	9.88.7	समुद्रमाविशते नमः	9.63.23	सुश्रीयो नमः	9.43.4
सहस्रोतये नमः	9.62.14	समुद्रमीखायाय नमः	9.35.2	930 सुष्टुताय नमः	9.108.12
सहस्रधाराय नमः	9.26.2	900 सासहये नमः	9.4.8	सुदक्षाय नमः	9.87.2
870 सहस्रपाजोभ्यो नमः	9.13.3	साहुरे नमः	9.20.1	सुधाराय नमः	9.109.7
सहस्रभृष्टये नमः	9.83.5	साधारणाय नमः	9.48.4	सुपर्णाय नमः	9.48.3
सहस्रयाम्ये नमः	9.106.5	सानसये नमः	9.85.5	सुपण्याय नमः	9.86.37
सहस्ररेतसे नमः	9.96.8	सामन्याय नमः	9.96.22	सुप्रकेताय नमः	9.108.2
सहावते नमः	9.90.3	सिषासतवे नमः	9.47.5	सुमनसे नमः	1.91.4
सहमानाय नमः	9.110.12	सिन्धोर्मार्विधिश्रिताय नमः	9.14.1	सुमेधसे नमः	9.97.23
सवित्रे नमः	9.81.4	सिन्धुषुश्रिताय नमः	9.86.8	सुमृद्धीकाय नमः	9.69.10
सनित्रे नमः	9.90.3	सिन्धुमात्रे नमः	9.61.7	सुमंगलाय नमः	9.80.3
समिद्धाय नमः	9.5.1	सिन्धूनां राज्ञे नमः	9.86.33	940 सुयमाय नमः	9.96.15
समितीरियानाय नमः	9.92.6	910 सिन्धूनांपत्ये नमः	9.15.5	सुरभितराय नमः	9.107.2
880 सते नमः	9.61.10	सिंहाय नमः	9.89.3	सुरभये नमः	9.97.19
सत्व्ये नमः	1.91.8	सिर्पोऽपश्चते नमः	9.27.1	सूनवे नमः	9.9.3
सक्षणये नमः	9.110.1	सुक्रतवे नमः	9.2.3	सूर्यस्य जनित्रे नमः	9.96.5
सर्वेभ्यो नमः	9.22.1	सुव्रताय नमः	9.20.5	सूर्याय नमः	9.54.3
सत्राजिते नमः	9.27.4	सुवानेभ्यो नमः	9.13.5	सूर्येण संरोचमानाय नमः	9.2.6
सत्रे नमः	9.86.6	सुवीराय नमः	9.23.5	सूराय नमः	9.63.8
सप्तये नमः	9.70.10	सुवृथे नमः	9.68.6	सूरभ्यो नमः	9.98.12
सत्वने नमः	9.87.7	सुसुताय नमः	9.85.1	सूर्ये नमः	9.67.2

950	सृष्टेभ्यो नमः	9.22.1	स्वादवे नमः	9.56.4	980	हविषे नमः	9.7.2
	सेनान्ये नमः	9.96.1	स्वायुधाय नमः	9.4.7		हविष्मते नमः	9.96.12
	सोमाय नमः	9.1.1	स्वध्वराय नमः	9.3.8		हविष्माय नमः	9.83.5
	स्वंभाय नमः	9.74.2	स्वर्पतये नमः	9.19.2		हरित्तचन्द्राय नमः	9.66.26
	स्वर्वाजिने नमः	9.7.4	970 स्वपे नमः	9.66.21		हरिताय नमः	9.5.10
	स्वर्षे नमः	9.96.18	स्वयशसे नमः	9.98.6		हर्म्यस्य सक्षणये नमः	9.71.4
	स्वर्विद्यो नमः	9.21.1	स्तोतृबृन् अंहसः पात्रे नमः			होतेवसीदते नमः	9.92.2
	स्वविदे नमः	9.86.3		9.56.4		हरिः सन्‌योनि मासीदते	
	स्वजिते नमः	9.27.2	स्तोतृभ्य इषमाभरते नमः			नमः	9.19.3
	स्वर्द्दग्भ्यो नमः	9.13.9		9.20.4		हिताय नमः	9.9.1
960	स्वर्गे नमः	9.90.4	स्तोमाय नमः	9.108.7		हिन्चानाय नमः	9.12.7
	स्वचक्षसे नमः	9.97.46	स्तनयते नमः	9.19.3	990	हिरण्यवते नमः	9.61.3
	स्वर्चनसे नमः	9.84.5	सुपे नमः	9.96.18		हिरण्यविदे नमः	9.86.39
	स्वर्जज्ञानाय नमः	9.86.14	ह			हिरण्यजिते नमः	9.78.4
	स्वतकसे नमः	9.11.4	हरये नमः	9.33.4		हिरण्यवे नमः	9.27.4
	स्वादिष्ठाय नमः	9.78.4	हर्यताय नमः	9.99.1		हिरण्ययाय नमः	9.5.10
			हरीणां पत्ये नमः	9.105.5			

P.S: Five names have been omitted since they appear to be repetitions. *vā.ya*: Vājasaneyā Yajur Veda or Shukla Yajurveda;

Note: The entire text of the Soma Sahasranāma Stotra having 122 verses and the 1000 names in the order of their appearance in the stotra are available in separate booklets from SAKSL.

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4. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̤t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanāgari Symbol

Examples

Short Vowels

अ a cut, but, run
Never as English a

इ i pit, sit, fit
उ u put, full

Long vowels:

आ ā cop, mar, bar, car
ई ī need, see
ऊ ū soon, moon

Other vowels:

ए e say, may
ओ o more, sore, toe
ऐ ai site, might, light
औ au pout, out,
ऋ i comment below

Consonants:

क् k kick, kite, cut
ग् g gut, gig, go

च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	t̪	tub, tiger
ड्	ɖ	deed, dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	sh	ship, sheet, dish
श्	sh	comment below
ह्	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्; dh ध्; th ठ्; dh ठ्;
ph फ्; bh भ्; ng (ङ्) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and sha.

ñ occurring in यñ is simplified denoted by 'jna' omitting the accent on n.

r (र) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

h (h with a dot below) indicates the samskr̥t visarga symbol: pronounced with exhalation. For instance: कः is kah, चः is chah, रः is rih, झः is nuh नोः is noh. Note that there is no letter following h even though the ending sounds of रः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ः'.

'm' is pronounced as half 'm'.

s is a conjunction that indicates 'अ'; Example:

māśmṛtāt् माऽमृतात् = मा + अमृतात्

5. Subject Index

[Every mantra of this *Mandala* has several epithets to Soma describing his powers and his interactions with human aspirants, gods and other beings. The purpose of this index is to arrange all these epithets in English alphabetical order. Each entry is brief and refers to Soma only. The entry 'born' means Soma is born; 'becomes rivers' means 'Soma becomes rivers'. The entry 'seeker of gold' refers to one who aspires for Soma with golden lustre. Heart (*hrda*) refer to the heart of Soma or heart of Indra. There is only one anecdote about Soma given in essay (ix) is indicated.]

abode	Ashwins, 9.7.7
of plenty, 9.98.12	Atharvana seers, 9.11.2
of Soma, 9.92.2	attained illumination, 9.22.3
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